MUNI RATNA PRABHA VIJAYA.

'Holy Siddhāntas of the Jainas' Series

NO I

VĀDI-VETĀLA ŚRI ŚĀNTISŪRĪSVARAJI'S

Jīva Vicāra Prakaraṇam

Along with

PĀTHAKA RATNĀKARA'S COMMENTARY

Edited by

Muni Ratna-Prabha Vijaya.

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with

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and

INTRODUCTION

by

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HIS HOLINESS ĀCĀRYA MĀHĀRAJA

ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

SHREE KRISHNA PRI TERY AH EDABAD

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA

Introduction

India is the grand old mother of philosophy. Many questions arise in our mind about our life, life of others, the world, the Universe at large, and so on These problems are still not solved to our entire satisfaction. Philosophy is an attempt at their solution.

Jainism, according to the ancient tradition of the Jainas, has been existing from times immemorial. The chief propounders of the Jaina Religion are known as Jinas as they have conquered all their internal enemies existing in all Saṁsārī Jīvas (worldly beings) in the form of various passions and worldly desires, and known also, as Tīrthaṅkaras as they have established a System of Religion for the welfare of the masses. Numerous Tīrthaṅkaras have existed in ancient times

During the present Avarsarpinī era, Bhagavāna Śrī Riṣabhadéva Swāmī was the first Tīrthankara of the present series of twenty-four Tīrthankaras, and Śramaṇa Bhagavāna Mahāvīra Swāmī was the last The existing Canonical Literature of the Jainas had been composed by the Gaṇadharas (Chief disciples) of Śramaṇa Bhagavāna Mahāvīra and the learned Ācāryas who have followed them

The word "Jīva" comes from the root 'Jīv' to live, and thus means "One that lives, i. e to say a living being." As Śaṅkara, the great propounder of the Advaita Philosophy, puts it, distinguished from the Paramātman or the Supreme Soul,

Jiva" is an embodied soul i. e a soul limited by the body the mind, and the like. Thus Jiva is a general term which can be used for all the beings that possess vital airs or who live the beings ranging from the so-called gods to the insignificant insects and the different types of vegetables Some philosophers contend that the Jiva or the individual soul is merely an aṁśa or a part and parcel of the Highest Soul· some maintain that it is quite distinct from the Supreme Being All the activities on the part of a jiva are believed to be directed towards Mokṣa or Salvation. In the abstract sense jiva includes even the Emancipated Souls.

Body is believed to have been constituted out of the five well-known elements of Earth Water Wind, Light, and Sky that possess respectively the qualities of smell, taste, touch, form, and sound.

It is clear that all of us fall within the category of Jivas. Naturally, we would like to know how many different types of creatures there are; we become curious about their respective possessions, duration of life the place and manner of their living and so on. The question as to what happens to a being after death also crops up in our mind. Has the being to take re-birth? If so is it in the same body or in a different one? All these questions require profound thinking

In this small treatise composed by Śrī Śāntisūri, we meet with a deep consideration of such inquiries about Jivas. Hence the name "Jiva-vicāra" or "Consideration of Living Beings"

Treatment of the subject-matter is quite scientific. A brief analytical survey of the subject-matter runs as follows:—

The work commences with a homage to Mahāvira Swāmin. Then, there is Classification The jivas are two-fold, Emancipated and Transmigratory The latter are both Movable and Immovable. The immovable beings are five fold· Earth-bodied [Pṛthvikāya], Water-bodied [Apkāya] Fire-bodied [Tejaskāya], Wind-bodied

[Vāyukāya] and Vegetation-bodied [Vanaspatikāya] The last variety is again divided into two divisions viz Sādhārana and Pratyéka The immovable beings except the Pratyeka Vanaspti-kāyas are subtle and invisible The mobile beings are bio-sensed, trio-sensed, four-sensed and five-sensed The five-sensed-beings are four-fold; Nāraka, Tiryac, Manusya and Déva There are seven types of the infernal beings [nārakas] corresponding to the seven types of infernal regions [naraka prthvi] The lower animals [Tiryac] are three-fold, those moving in water those moving on land, and those flying in the sky The Sthalacaras again are three-fold, Quadrupeds, creeping, and propping [bhujaparisarpa] creatures. Birds [khécaras] are four-fold, the bristlewinged, the ski-winged, those possessing folded wings, and also those possessing unfolded wings. (22) All these are either Sammurcchima or Garbhaja

The human beings are born in the Karma and Akarma-bhū mis as also in the Antardvîpas (23) The deities (dévas) are then divided into four varieties; Bhavanādhipati [ten-fold] Vānmantara (eight-fold), Jyotîska (five-fold) and Vaimānika (two-fold) (24).

The Siddhas or the Accomplished Ones are fifteen-fold

In this way, the varieties of the living beings are succinctly explained in the first 25 gāthās

The 26th gāthā makes a clear-cut distinction between the first twenty-five gāthās and the rest A new aspect starts with gāthā no. 27 The bodily measure of the different types of beings is given in the succeeding seven gāthās Then, in the next five gāthās, is shown the highest limit of life of different beings In the 39th gāthā, the author sums up the discussion about the bodies and the life-limits, and directs us to refer to detailed treatises for further study of jīvas

Gāthās 40-41 treat the question of the duration of jīvas in

the same body With gāthā no 42 starts the discussion about the vital airs Beings are divided into two types viz -Those possessing mind and those not possessing it (43) The latter half of gāthā 43 states that death is nothing but separation from vital airs The next gāthā instructs us that, those who have not accepted the Dharma (or particularly the Jaina religion) die for innumerable times. What is meant is that, one can save one-self from deaths-real and metaphorical-only by practising the Dharma.

Then the *yonis* or places of *origination* are dealt with in three gāthās.

Here one may ask What about the body longevity duration in the same body the vital airs, and the originating places of the Emancipated or Perfect beings ? Gāthā 48 replies to this querry by saying that their sthiti is sādi (with a beginning) but ananta (without an end)

The author concludes in gāthā 49 that the mundane existence is dreadfully strimming with orighnations and destructions and that those who do not pay any heed to the instruction of Jinas, ramble in it for ever Consequently the next gāthā [50] advises all to labour upon Dharma (piety) by means of rarely obtainable humanness and righteousness

In the last gāthā the author humbly declares his gratefulness to the former Great Preachers of Jaina Religion and explains that the motive of this abridged edition, is to enlighten the short witted ones.

It will not be out of place here, to note a few note-worthy points in the *treatment of the subject* The motive of his under taking is mentioned not in the beginning but only at the end Another point that we notice is a sort of kramabhanga, e g : in gāthā no 2 the Jīvas are divided into Mukta and Saṁsārin, and then in the subsequent gāthās, the Saṁsārins are dealt

with The Muktas (who are named there as Siddhas) secure a place only in the 25th gāthā, at the end of the discussion of the first division Similarly, in gāthā no. 2 the Saṁsārins are declared to be Trasa and Sthāvara, and then, the latter type viz the gross [Sthāvara] beings are considered immediately. The treatment of the trasa type of beings commences only in the 15th gāthā

As an exception, however, the Sādhāraṇa and Pratyéka Vegetables are treated in their due order Similarly, the Nārakas, Tiryacs, Manusyas and Dévas also, are treated in their respective order Lastly, in gāthā no 50 the author indirectly gives his own name

One will easily notice that long before Sir J C Bose, who proved that vegetables possess life, Śrī Sāntisūri includes them in the category of living beings.

The name of the author is Śrī Śāntisūri, as tells gāthā no. 50 From an inscription in a Jaina temple in Rāmasīṇa, a village near Palenpur, which tells us that Śāntibhadrasūri of Thārāpadragaccha had installed the Pratimā in 1084 V S, we come to know that the full name of our author is Śāntibhadra Sūri * From the work itself, we can get nothing more about him Nevertheless, we can find his glorious life-story in Tapāgaccha Paṭṭāvali and Prabhāvakacarita In Aṇahillapura Pāṭana, ruled in those days the great king Bhîma In the city, there was a Śresthin named Dhanadéva who begot an excellent son called Bhima Bhîma's mother's name was Dhanaśrī, This Bhîma was handed over to a Sūri by his parents, at the preceptor's request He was then initiated on an auspicious day and was thence named Śānti This Śāntisûri was the best poet in the council of king Bhîma He had

* Vide Jīvavicāra Prakaraṇa edited by Śrī Jaina Śreyaskara Maṇḍala-Mèhsānā (fifth edition) pages 4-5

won over all the great and renowned poets of the court of Mālvā too On successfully editing the Tilakamañjarī of Dhanapāla, he was awarded by king Bhoja the title of Vādivétāla +

+ [illegible]

—[illegible]।

Candraprabhasūri, the author of Prabhāvakacarita, has narrated some marvels that our author is belived to have done We may take one of them, as an instance Padmā the only son of a wealthy personage called Jinadéva, was bitten by a huge serpent. Every possible effort was made to remove the poison and pain, but all was in vain. When Śāntisūri came to learn this he hastened to the spot and he touched the boy muttering the Mantra of Amrtatva. Forthwith the boy recovered with face beaming like a lotus †

He had composed a long commentary on the Uttarādhyayana Sūtra, at the end of which commentary, he declares that he belonged to Thārāpadragaccha, a branch of Vaḍagaccha

From the Tapāgaccha Paṭṭāvalī we can gather that with the help of Cakreśvarī and Padmāvatī he had saved 700 families of Śrīmālīs, having predicted the fall of Dhūlīkota in 1097 V S He expired in Kānhoḍa in 1111 V S

Candrabhasūri, however differs slightly from this. Apropos his last days he says that for twenty-five days constantly he was absorbed in meditation of Śrī Nemi knowing no hunger or thirst or sleep or anything of the kind. Then he went to the place of the Vaimānika gods. According to Prabhāvakacaritra the Sūrī's worldly life came to an end on the Ninth day of the

† For detailed narrations, vide pages 216–24 of the Nirṇayasāgara edition (1909) of Prabhāvakacaritra Part I

bright half of the month of Kārttika in the year 1096 of Vikrama. +

All this goes to prove that this Prakaraṇa might have been composed by Śrī Śāntibhadra Sūri in the latter half of the Eleventh Century V S

Two commentaries on the Jīvavicāra Prakaraṇa seem to have been composed so far One of them is the Brhadvrtti of Pāthaka Ratnākara written in 1610 V S The other-the Laghuvrtti-was written by Muni Kṣamākalyāṇaji in 1785 V S. In the present volume we have given a digest of the former.

This work summarizes the details of other big treatises so as to introduce the subject to the beginner. It is hoped that the translation and the digest of Sanskrit commentary presented in this volume will be useful to the students of Jaina Philosophy.

Nutan Sarva Vidyālaya
Visnagar
20 : 3 : 1950

J P. Thaker

+ श्रीनेमिं हृदये चक्रु प्रायोपवेशनम् ॥ १२७ ॥

धर्मध्यानाग्निनिर्दग्धभवार्तिवितते(विदते)ऽथ स ।
अज्ञातक्षुत्तृषानिद्राप्रमृत्यन्तप्रतीतय ॥ १२८ ॥

समाधिना व्यतीत्याथ दिनानां पञ्चविंशतिम् ।
वैमानिकसुरावासमधिजग्मुर्जगन्नता ॥ १२९ ॥

श्रीविक्रमसवत्सरतो वर्षसहस्रे गते स षण्णवतौ ।
शुचिसितनवमी कुजकृत्तिकासु शान्तिप्रभोरभूदस्तम् ॥ १३० ॥

—प्रभावकचरितम् ।

4 Angulas=1 Muṣṭi

2 Muṣṭis =1 Vitasti

2 Vitastis =1 Hasta

2 Hastas =1 Daṇḍa

2000 Dhanuṣs=1 Gavyūta

4 Gavyūtas=1 Yojana

2 to 9 measures=1 Prithaktva

1 Vitasti generally corresponds to 9 inches.

2 Ghaṭikās =1 Muhūrta

1 Ghaṭikā =24 minutes

5 years = 1 yuga

7056000 crore years = 1 Pūrva

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वादिवेताल श्रीशान्तिसूरीश्वरजी विरचित

॥ जीवविचार प्रकरणम् ॥

॥ पाठक रत्नाकर विरचित वृहद्वृत्तिसमलङ्कृतम् ॥

VĀDI-VETĀLA ŚRI ŚĀNTISŪRĪŚVARAJI'S

Jīva Vicāra Prkaraṇam

Along with

Pāthaka Ratnākara's Commentary.

CHAPTER I

मङ्गलाचरणम्

BENEDICTORY VERSE.

इह हि हेयोपादेयादिपदार्थसार्थपरिज्ञाननिपुणस्य जन्मजरामरणरोग-शोकादिदौर्गत्यनिपीडितस्य भव्यसत्त्वस्य स्वर्गापवर्गादिसपत्संपादन प्रवणस्य जीवतत्त्वस्य ज्ञानमुपादातुमुचित, तदुपादानोपायः सौवगुरूपदेश मन्तरेण न सम्यग्ज्ञायते, न चानुपायप्रवृत्तानामिष्टार्थाप्तिरित्यतः कृपापवित्र्यमनाः श्रीशान्तिसूरिस्तत्त्वोपदेशं दातुकामः शिष्टमार्गानुगामितया पूर्वे तावद भीष्ट

देवतानमस्करणप्रतिपादिकां शास्त्राभिधेयसूचिकामिमां गाथामाह—

भुवणपईवं वीरं, नमिऊण भणामि अबुह बोहत्थं ।
जीवसरूवं किंचि वि, जह भणियं पुव्वसूरीहिं ॥ १ ॥

1 Bhuvaṇa-paivam Viraṁ namiūṇa bhaṇāmi abuha bohiṭṭhaṁ
Jīvasarūvaṁ kiṁci vi, jaha bhaṇiyaṁ puvva sūrīhiṁ. 1

[भुवन प्रदीपं वीरं नत्वा भणामि अबुधबोधार्थम् ।
जीवस्वरूपं किंचिदपि यथा भणितं पूर्वसूरिभिः ॥ १ ॥

1 [Bhuvana-pradīpaṁ Viraṁ natvā bhaṇāmi abudha-bodhārthaṁ
Jīvasvarūpaṁ kiṁcidapi yathā bhaṇitaṁ pūrva sūribhiḥ. 1]

Trans 1 Having done respectful obeisance to Vira (Śramaṇa Bhagavāna Mahāvīra)-the Light of the Universe- I describe the various forms of Jīva Living Beings) as explained by the Ancient Preceptors for the enlightenment of the ignorant. 1

व्याख्या–१ इह पूर्वार्द्धेनामीष्टदेवतानमस्कृतिद्वारेण विघ्नविनाश कोपशान्तये मङ्गलमभिहितं, उत्तरार्धेन चाभिधेयं सम्बन्धप्रयोजने च[2] सामर्थ्यगम्ये। तथाहि–सम्बन्धस्तावदुपायोपेयलक्षणः साध्यसाधनलक्षणो वा। तत्रेद शास्त्रमुपाय साधन वा, साध्यमुपेयं वा शास्त्रार्थपरिज्ञानमिति। प्रयोजन तु द्विधा–कर्तुः श्रोतुश्च, पुनरनन्तर परम्परभेदादेकैकं द्वेधा। तत्रानन्तर शास्त्रकर्तुः सत्त्वानुग्रहः, परम्परमपवर्गप्राप्ति । यदुक्तम्–"सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम्। करोति दुःखतप्तानां स प्राप्नोत्यचिराच्छिवम्' ॥ १ ॥ इति ॥ श्रोतुः पुनरनन्तरं शास्त्रपरिज्ञानं, परम्परं (तु) तस्या (ऽप्य) पवर्गाप्तिः। उक्तं च–"सम्यक्छास्त्रपरिज्ञानाद्विरक्ता भवतो जना। सम्यग्दर्शनसंशुद्धिं ते

---

१ नमिऊणेत्यनेन २ क्वचिद् श्रोतुरनन्तरं परम्परं चेति चतुर्विधस्य तथा सम्बन्धस्य, अनुक्तत्वादिह तु कर्तुरनन्तरमेव

यान्ति परमां गतिम्" ॥ १ ॥ इति । साम्प्रतं सूत्रव्याख्या–अस्यां गाथायां पूर्वक्रियानुगामि कर्तृपद, ततोऽहमिति श्रीशान्तिसूरिर्ग्रन्थकृदाह, जीवस्वरूपं किञ्चिदित्यल्पाक्षरमहार्थमिति कृत्वा । अपेर्बहुवक्तव्यतया त्वेऽपि मुक्ता मुक्त त्रसेतरादिभेदभिन्न[1] भणामि इत्यन्वयः । किं कृत्वा ? नत्वा ।

कं ? वीरं, कर्मविदारणा तपसा विराजना द्वयं वीर्ययुक्तत्वा द्यो वीर इति ख्यातस्तं वीरं श्रीवर्धमान । किं विशिष्टं ? भुवने–विश्वे प्रदीप इव प्रदीपः ज्ञानेना विष्कृत जीवाजीवादिपदार्थस्तं । पुनः सूत्रकारः प्रयोजनाभिसन्धि ब्रूवन्नाह–किमर्थं ? " अबुहयोहत्थ ति अबुधा –अविदिता जीवाजीवादि तत्त्वार्थास्तेषां बोधार्थ–तद्विज्ञानाय । पुनर्ग्रन्थकृदात्मनो गर्वपरिहारार्थं दर्शयति–यथा पूर्वसूरिभिः गौतमाद्यैर्भणित तथा, न स्वमनीषिकयेति गाथार्थ. ॥ १ ॥

The author Śrimān Śānti Sūrji thinking it is befitting (himself) to exhibit the knowledge regarding-the essence of Jiva-which is capable of acquiring the pleasures of heaven and Final Beatitute as well, and which is free from infirmities arising from birth, old age, death, disease, sorrow etc proceeds to do so, by commencing with the above-mentioned benedictory verse

Digest of Commentary.

In this benedictory verse, the author explains the purpose and subject matter of the work after paying due homage to Śramaṇa Bhagavān Mahāvīra–the Illuminatory Spirit of the Universe

The purpose of explaining the various types of Jīva is threefold viz 1 To enlighten the ignorant 2 To attain the blessings of devout persons by relating to them the Preachings of the Omniscient, and 3 To enable the persons who hear it, to attain virakti (disgust towards worldly pleasures) by means of Right

१ सत्तामात्रे सद्द्रव्य (१–४–१) इति भविष्यति वर्त्तमाना,

Knowledge of Scriptures and to purify their vision leading to Absolute Knowledge,

It is said,

सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम् ।
करोति दुःखतप्तानां, स माप्नोत्यचिराच्छिवम् ॥ १ ॥

1 Sarvajnoktopadéśéna yah sattvānāmanugraham
Karoti duhkhatāptānānām sa prāpnotyacirācchivam. 1

1 He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajnas (Omniscients) attains Eternal Bliss without delay

Also

सम्यक्शास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः ।
लब्ध्वा दर्शनसंशुद्धिं ते यान्ति परमां गतिम् ॥ २ ॥

2. Samyakcchāstraparijnānādvirakta bhavato janāh,
Labdhvā darśanasamśuddhim té yānti paramām gatim.

Those who having acquired pure vision of Right Belief become disgusted (towards worldly pleasures) by a knowledge of True Scriptures attain the Most Excellent State.

2 So far as the topic of discussion is concerned, the author proposes to explain in brief the various types of Jiva (living beings) along with all its sub-divisions and varieties.

The author expresses his sense of reverence forwards the past sages by saying humbly that he merely states the principles related by the former sages

Benedictory Verse of the Commentator

Before proceeding with the actual treatise on Jiva-vicāra, the commentator does obeisance to Vira (Śramana Bhagavān Mahāvira)—the Sun of Right Knowledge–to the Goddess of Speech and also to his own preceptor in order that his work may be completed successfully by giving expression to the following benedictory verse.—

सज्ज्ञानभास्करं वीरं, नत्वा वाणीं निजं गुरुम् ।
कुर्वे जीवविचारस्य, कारिकां सुखबोधिकाम् ॥ १ ॥

1. Sajjnāna bhāskaram Vīram, natvā Vāṇīm nijam gurum
Kurvé Jīva-vicāra sya kārikām sukhabodhikām

1 Having done obeisance to Vīra (Śramana Bhagavān Mahāvīra)-the Sun of Right Knowledge), to the Goddess of Speech, and to my own preceptor, I compose (this) easy commentrary on "Jīva-vicāra"

Principal Types of Jiva

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्वं जीवस्वरूपं व्याचिख्यासुराह-

जीवा मुत्ता संसारिणो य तस थावरा य संसारी ।
पुढवी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

2 Jīvā muttā samsāriṇo ya tasa thāvarā ya samsārī
Pudhavī-jala-jalana-vāū-vaṇassaī thāvāra néyā 2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिणः ।
पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

Jīvā muktāh samsāriṇaśca trasāh sthāvarāśca samsāriṇah
Prithvī jalam jvalanah vāyu-r-vanaspatih sthāvarā jñéyāh 2]

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व्याख्या-२ "जीव त्ति" "जीव प्राणधारणे" अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगेनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ता "मुच्लृ मोचने" मोचनान्मुक्ताः निष्टपितदुष्टाष्टकर्मविपाका आत्यन्तिकदेहादि वियोगवन्त । च पुनरर्थे, ततः "संसारिणः" तत्र संसरणं भ्रमणं संसारः,

*Those who have already attained Final Emancipation

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It is said,

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स एवास्त्येषामिति संसारिण । अथ मुक्तानां सिद्धजीवानामप्येकभेदत्वात्पूर्वं तावत्ससारिणां भेदानाह एतेष्वेके त्रसास्त्रसनामकर्मोदयवशात्त्रसा शीतोष्ण भयाद्यैरभितप्ताः तत्राणाय त्रस्यन्तीति त्रसा । तथा तिष्ठन्त्युष्णाद्यभितापिता अपि तत्परिहारासमर्था स्थावर नाम कर्मोदयवशवर्तिनः स्थावरा"–ते एकेन्द्रिया एव ज्ञेया । "च" समुच्चये । अत्राह शिष्य –इह सूत्रकृता पूर्वं त्रसास्तत स्थावरा इति क्रमः प्रदर्शितस्तत्किं ? सत्य, त्रसानां पुण्यप्रकृतिकत्वात् स्थावरेभ्यः समर्थत्वाद्वा मुख्यमोक्षाङ्गत्वाद्वा । अथवा (च) प्रायशो जीवा एकेन्द्रियेषु भ्रान्त्वा द्वीन्द्रियादिषूत्पद्यन्त इति क्रमदर्शनाय सूत्रकृत्पृथ्व्यादि स्थावरविशेषान् व्यञ्जयन् "विचारयति, तदवसरजीवविचारणमित्यत पूर्वं स्थावरवक्तव्यतामाह–" पुढविचि (वीत्यादि) " पृथ्व्यप्तेजोवायुवनस्पतय एते पञ्चापि स्थावरभेदा ज्ञेयाः–ज्ञातव्या इति । तथाऽस्मिन् ग्रन्थे जीवभेद व्याख्यायां भेदद्वयी दर्शिता, शास्त्रान्तरेषु त्रयादिदशचतुर्दशचतुर्विंशति द्वात्रिंशद्भेदा अप्युक्ताः ।

यदुक्त श्री जीवाभिगमादिसूत्रे तद्यथा–"इह खलु जिणमय जिणाणुमय जिणाणुलोम जिणप्पणीय जिणपण्णवियं जिणपरूवियं जिणपसत्थं जिणाणुचिन्न जिणपन्नत्त जिणदेसियं जिणपसत्थं अणुवीइय त सद्दहमाणा त पत्तियमाणा तं रोएमाणा थेरा भगवतो जीवाजीवाभिगमं नामज्झयणं पण्णवइंसु, संसार मावन्नएसु णं जीवेसु इमाओ एव माहिज्जति । तं जहा–एगे एवमाहिंसु दुविहा संसारि० ते एवमाहिंसु, तं जहा–थावरा चेव तसा चेव । से किं तं थावरा ? थावरा तिविहा पण्णत्ता, त जहा–पु० अ० व० इत्यादि । से किं तं तसा ? तसा तिविहा पण्णत्ता, तं जहा तेऊकाइया वाउकाइया उराला, तसा

इह खलु जिनमत जिनानुमत जिनानुलोम जिनप्रणीत जिनप्रज्ञप्त जिनप्ररूपित जिनप्रशस्त जिनानुचीर्ण जिन प्रज्ञप्त जिनदेशित जिनप्रशस्त अनुवीच्य [अवलोक्य] तद् श्रद्दधानाः तत्प्रतीयन्तस्तद्रोचमानास्तदेव मन्यन्तो जीवाजीवाभिगम अध्ययन प्रज्ञापितवन्त स्थविरास्तस्मिन् जीवेषु इम (प्रतिपादितव) एवमाख्यातवन्त तद्यथा–"ते एवमाख्यातवन्त" द्विधा तद्या त एवमाख्यातवन्तस्तद्यथा स्थावरांश्चैव त्रसांश्चैव । अथ

पाणा० तिविहा संसा० ते एव० इत्थी पुरिसा णपुंसगा. (२). । चउव्विहा-नेरइया तिरिया मणुस्सा देवा य (३)। पंचविहा:-एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (४) । छव्विहा-पुढवि० आ० तेउ० वाउ० वणस्सई तसा (५) सत्तविहा-नेरइया,तिरिक्खजोणिया, तिरिक्खजोणिणीओम,णुस्सा, मणुस्सणीओ देवा देवीओ य (६) । अट्ठविहा-पढमसमयनेरइया, अपढमसमयनेरइया, एव देवा मणुया तिरिया य (७) । जहा ते नवविहा-पुढविकाइया आउ० तेउ० वाउ० वणस्सई बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (८) दसविहा य-पढमसमयएगिंदिया, अपढमसमयएगिंदिया जाव पढमसमयपंचिंदिया य अपढमसमयपंचिंदिया य (९) से किं त सव्वजीवाभिगमे सव्वजीवेसु णं इमा उ णव पडिवत्तीउ एवमाहिज्जंति । एगे एवमाहिंसु-दुविहा सव्वजीवा जाव दसविहा सव्वजीवा पण्णत्ता । तत्थ जे ते एवमाहिंसु दुविहा सव्वजीवा ते एवमाहिंसु सिद्धा चेव असिद्धा चेव १ । अहवा दुविहा सव्वजीवा इंदिया चेव अणिंदिया चेव २ । अहवा सकाइया चेव अकाइया चेव ३ । सजोगी चेव अजोगी चेव ४ । अहवा दुविहा सव्वजीवा वेदगा चेव अवेदगा चेव । (५) एवं कसाई चेव अकसाई चेव ६ । अहवा दुविहा सव्वजीवा सलेसा य अलेसा य ७ । अहवा नाणी चेव अन्नाणी चेव ८ । अहवा दु० आहारगा चेव अणाहारगा चेव ९ । अहवा दु० भासगा चेव अभासगा चेव १० । अहवा दु० सरीरिया चेव असरीरिया चेव ११ । अहवा दु० चरिमा चेव

के ते स्थावरा ? स्थावरास्त्रिविधा प्रज्ञप्ता तद्यथा पृ० अ० व० । अथ के ते त्रसा प्रज्ञप्तास्तद्यथा-तेजस्कायिका वायुकायिका उदारा । त्रसा प्राणा त्रिविधा, संसा० त एवमाख्यातवन्त स्त्रियः पुरुषा नपुंसका । चतुर्विधा नरयिका तिर्यञ्चो मनुष्या देवाश्च । पञ्चविधा -एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रियाश्च चतुरिन्द्रिया पञ्चेन्द्रिया । षड्विधा-पृथ्वी० अप० तेज० वा० व० त्रसा । सप्तविधा नैरयिकास्तिर्यञ्च तिर्यञ्च्य मनुष्या मानुष्य देवा देव्यश्च । अष्टविधा -प्रथमसमयनारका अप्रथमसमयनारका एव देवा मनुष्यास्तिर्यञ्चश्च । यथा ते नवविधा -पृ० अ० ते० वा० व० द्वी० त्री० च० प० । दशविधाश्च प्रथमसमयैकेन्द्रिया, अप्रथमसमयैकेन्द्रिया यावत् प्रथमसमयपञ्चेन्द्रियाश्च । प्रथमसमयपञ्चेन्द्रियाश्च । अथ केऽसौ सर्वजीवाभिगम. सर्वजीवेषु इमा नव प्रतिपत्तय एवमाख्यातवन्त द्विविधा सर्वजीवा यावत् दशविधा सर्वजीवा प्रज्ञप्ता तत्र ये ते एवमाख्यातवन्तो द्विविधा. सर्वजीवा इन्द्रियाचैवा निन्द्रियाचैव सर्वजीवास्त एवमाख्यातवन्त सिद्धाचैव असिद्धाचैव । अथवा द्विविधा सर्वजीवा ऐन्द्रियाचैवा निन्द्रियाचैव

अपरिमा चेव १२ । अहवा दु० सागारोवउत्ता अणागारोवउत्ता ११ । से त दुविहा सव्वे जीवा पण्णत्ता । द्विविधप्रतिपत्तौ १३ भेदाः । ज (त) त्थ जे ते एवमाहिंसु तिविहा सव्वजीवा पण्णत्ता ते एवमाहिंसु तं जहा-सम्मदिट्ठी मिच्छादिट्ठी सम्मामिच्छादिट्ठी (१)। अहवा तिविहा-परित्ता य अपरित्ता य नोपरित्ता नोअपरित्ता य (२)। अहवा तिविहा-पज्जत्तगा-पज्जत्तगा नोअपज्जत्तगा (३)। अहवा तिविहा-सुहुमा बायरा नोसुहुमा-नोबायरा (४)। अहवा ति०-सण्णी असण्णी नोसण्णी-नोअसण्णी (५)। अहवा ति० भवसिद्धिया अभवसिद्धिया नोभवसिद्धिया-नोअभवसिद्धिया (६)। अहवा ति० तसा बायरा नोतसा-नोबायरा (७) से तं तिविहा सव्वजीवा पण्णत्ता। तत्थ० चउविहा सव्वजीवा पण्णत्ता ते एवमाहिंसु, त जहा-मणजोगी वयजोगी कायजोगी अजोगी य (१)। अहवा च०-इत्थिवेयगा य पुरिसवेयगा य नपुंसकवेयगा य अवेयगा य (२)। अहवा च० चक्खुदंसणी अचक्खुदंसणी ओहिदंसणी केवलदंसणी (३)। अ० च० संजया असंजया संजयासंजया नोसंजया-नोअसंजया (४)। से तं चउव्विहा सव्वजीवा पण्णत्ता। तत्थ जे ते एवमाहिंसु पंचविहा, से तं-णेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य (१)। अहवा पंचविहा-कोहकसाई माणकसाई मायाकसाई लोहकसाई अकसाई। से तं पंचविहा। तत्थ छव्विहा-एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया अणिंदिया (१)। अहवा छव्विहा-कण्हलेसीणी

अथवा सकायवेया कायवेया सयोगिवेया योगिवेया। अथवा द्विविधाः सर्वजीवा वेदकवेया वेदकवेया एवं कषायिवेया कषायिवेया। अथवा द्विविधाः सवेदका सवेदका अवेदका अवेदका। अथवा द्वि आहारकवेयाआहारकवेया। अथवा द्वि भाषकवेया भाषकवेया। अथवा द्विविधाः शरीरिवेया शरीरिवेया। अथवा द्वि चरमा चेया चरमावेया। अथवा द्वि शाश्वतोपयुक्तवेया शाश्वतोपयुक्तवेया। तदेते द्विधाः सर्वे जीवाः प्रज्ञप्ताः। तत्र ये ते एवमाहुस्तावत्स्त्रिविधा सर्वजीवाः प्रज्ञप्ताः ते एवमाहुस्तद्यथा-सम्यग्दृष्टयो मिथ्यादृष्टयः सम्यग्मिथ्यादृष्टयश्चेत्यमी त्रिविधाः परीतापरीतास्ते नोपरीतास्ते नोऽपरीतास्ते अथवा त्रिविधाः पर्याप्ता अपर्याप्ता। नोपर्याप्तानपर्याप्तकाश्च। अथवा त्रि सूक्ष्मा बादरा नोसूक्ष्मनोबादराः। अथवा त्रि संज्ञिन असंज्ञिनो नोसंज्ञिनोऽसंज्ञिनः। अथवा त्रि भवसिद्धिका अभवसिद्धिका नोभवसिद्धिक-नोअभवसिद्धिकाः। अथवा त्रि त्रसा स्थावरा नोत्रसनोस्थावराः। तदेते त्रिविधाः सर्वजीवाः प्रज्ञप्ताः। तत्र चतुर्विधाः सर्वजीवाः प्रज्ञप्ताः ते एवमाहुस्तद्यथा-

वेउव्विअसरीरी आहारगसरीरी तेयगसरीरी कम्मगसरीरी असरीरी। से तं छव्विहा सव्वजीवा। सत्तविहा-पुढविकाइया आउकाइया तेउकाइया वाउकाइया वणस्सईकाइया तसकाइया अकाइया (१) से तं सत्तविहा सव्वजीवा। से किं तं अट्ठविहा सव्वजीवा पण्णत्ता णेरइया तिरिक्खजोणिया तिरिक्खजोणिणीओ मणुस्सा मणुस्सणीओ देवा देवीओ सिद्धाय (१) अहवा अट्ठविहा आभिणिबोहियनाणी सुयनाणी ओहिनाणी मणपज्जवनाणी केवलनाणी मइअन्नाणी सुयअन्नाणी विभंगनाणी (२) से त अट्ठविहा सव्वजीवा। जे ते एवमाहिसु नवविहा सव्वजीवा पण्णत्ता। तं जहा-एगिंदिया बेंदिया तेंदिया चउरिंदिया नेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य

मनोयोगिना वाग्योगिन' काययोगिनोऽयोगिनश्च। अथवा च० स्त्रीवेदकाश्च पुरुषवेदकाश्च नपुमकवेदकाश्च अवेदकाश्च। अथवा च चक्षुर्दर्शनिनोऽचक्षुर्दर्शनिनः अवधिदर्शनिन केवलदर्शनिनः। अथवा च० सयता असयता सयता-सयता नोसंयत नोअसयता। इत्येते चतुर्विधा सर्वजीवा प्रज्ञप्ता। तत्र ये त एवमाख्यातवन्त पञ्चविधा अथ एते-नैरयिकास्तिर्यग्योनिका मनुष्या देवा सिद्धाश्च। अथवा पञ्चविधा-क्रोधकषायिण मानकषायिण मायाकषायिण लोभकषायिण अकषायिण:। इत्येते पञ्चविधाः। तत्र षडविधा एकेन्द्रियः द्वीन्द्रिया त्रीन्द्रिया श्चतुरिन्द्रिया पञ्चेन्द्रिया अनिन्द्रियाः। अथवा षड्विधाः-औदारिकशरीरिणो वैक्रियशरीरिण आहारकशरीरिणः तैजसशरीरिण. कार्मणशरीरिण अशरीरिणश्च। इत्येते षड्विधा सर्वजीवा.। सप्तविधाः-पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पतिकायिका त्रसकायिका अकायिका। इत्येते सप्तविधा' सार्वजीवा। अथ के तेऽष्टविधा' सर्वजीवा प्रज्ञप्ता-नैरयिका तिर्यग्योनिका तिर्यग्योनिस्त्रियः मनुष्या मानुष्य देवा देव्यः सिद्धाश्च। अथवा अष्टविधाः अभिनिबोधिकज्ञानिन श्रुतज्ञानिनः अवधिज्ञानिन मन पर्यायज्ञानिन केवलज्ञानिन मत्यज्ञानिनः श्रुताज्ञानिन विभङ्गज्ञानिन। इत्येतेऽष्टविधा सर्वजीवा। ये ते एवमाख्यातवन्त नवविधा सर्वजीवा प्रज्ञप्तास्तद्यथा एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रिया श्चतुरिन्द्रिया नैरयिकाः तिर्यग्योनिका मनुष्या देवा सिद्धाश्च। अथवा नवविधा' प्रथमसमय नैरयिका अप्रथमसमय-नैरयिका एव तिर्यग् मनुष्य देवा सिद्धाश्च। इत्येते नवविधा। दशविधा. सर्वजीवा पृथ्वीकायिका अप्कायिका. तेजस्कायिकाः वायुकायिका वनस्पतिकायिका द्वित्रिचतुरिन्द्रियपञ्चेन्द्रिया अनिन्द्रिया। अथवा दशविधा सर्वजीवाः प्रथमसमय नैरयिका अप्रथमसमय नैरयिका प्र० ति० अप्र० ति० प्र० म० अप्र० म० प्र० देवा अप्र० देवा., प्रथमसमयसिद्धा अप्रथमसमयसिद्धाश्च। इत्येते दशविधा सर्वजीवा इत्येष सर्वजीवाभिगम।

नैरयिका १ असुरादय १० पृथिव्यादय द्वीन्द्रियाद्य. ४।

(१) अहवा नवविहा पढमसमयनेरइया अपढमसमयनेरइया एवं तिरिय मणुय देवा सिद्धा य। से त्त नवविहा दसविहा सव्वजीवा पुढविकाइया आउकाइया तेउ० वाउ० वणस्सइकाइया बीयतियचउरिंदिय पंचिंदिया अणिंदिया (१)। अहवा दसविहा सव्वजीवा—पढमसमयनेरइया अपढमसमयनेरइया पढ० ति० अपढ० ति० पढ० मणु० अपढ० मणु० पढ० देवा, पढ० सिद्धा, अपढ० सिद्धा। से त्त दसविहा सव्वजीवा। से त्तं सव्वजीवाभिगमे। अथवा सर्वजीवानां चतुर्विंशतिभेदा — 'नेरइया असुराइ पुढवीइ तिदिंदिआइओ चेव। नरतिरिय जोइसिया वेमाणिय दडओ एव ॥ १ ॥ एते चतुर्विंशतिभेदा जीवा। यद्वा द्वाविंशद्भेदा अपि—विगलिंदिय जीवाणं पज्जत्तापज्जत्तुंति छब्भेया। पंचिंदियाण चउरो, बावीसमिगिंदिए संपि। (यावांपि) ॥ १ ॥ पुढवि दग अगणि वाउ, बायरसुहुमपज्जत्तापज्जत्ता। चउरो वि० चउरभेया, वणस्सइ पुण होइ छब्भेया ॥ २ ॥ पंचिंदियाण चउरो बावी साहारणपुव्वओ य छब्भेओ। पत्तेयं पज्जत्ते बत्तीस जीवभेयाइं ॥ ३ ॥

नव १ व्यन्तर १ ज्योतिष्क १ वैमानिक १ ॥ १ ॥

विकलेन्द्रियजीवानां पर्याप्तापर्याप्त भवन्ति षड्भेदाः।
पंचेन्द्रियाणां चत्वारो द्वाविंशतिरेकेन्द्रियाणामपि ॥ १ ॥

पृथ्व्युदकाग्निवायुबादरसूक्ष्मपर्याप्तापर्याप्ताः।
चत्वारोऽपि चतुर्भेदा वनस्पतिः पुनर्भवति षड्भेदः ॥ २ ॥

पंचेन्द्रियाणां चत्वार द्वाविंशतिः साधारणपूर्वकः षड्भेदः।
(विकल) प्रत्येकं पर्याप्ते द्वात्रिंशत् जीवभेदाः ॥ ३ ॥

व्याख्या— त्रिविधचतुरिन्द्रियाणां पर्याप्तापर्याप्त भेदात् षट्। पंचेन्द्रियाणां सप्तदशधा पर्याप्तापर्याप्त भेदाच्चतुर्दश। बादर पृथ्व्यप्तेजो वायुकायेषु बादरजीवानां पर्याप्तापर्याप्त भेदात् दश। सूक्ष्मपृथ्व्यप्तेजो वायुसूक्ष्मजीवानां पर्याप्तापर्याप्त भेदात् दश। साधारण वनस्पतीनामपि द्विधा पर्याप्तापर्याप्त भेदात्। विकलेन्द्रियाणां द्वाविंशतिभेदाः। एवं अनन्तरोक्तानां भेदा सप्तत्रिंशत् सन्ति। ते प्रत्येकं एव। केनचित्तेषां षड्भेदास्तेषां विकलेन्द्रियाणां गौरवलाघवाभ्यां विरुध्यन्ते। इह सामान्यतया पृथ्व्यादीनां चतस्रो जातयो जीवाः ॥ २ ॥

Classification of Living Beings

All the living beings in the Universe, can be classified into two main divisions. One division contains Muktātmās (मुक्तात्मा) or those perfect Liberated souls who having completely destroyed the the bondage of all the eight Karmas with which they were bound during their worldly existences, become possessed of *eight sublime qualities of the Pure Soul and and who being possessed of a perfect knowledge of the Universe and Beyond (Loka लोक A-loka अलोक), are Eternal—are also known as Siddhātmās सिद्धात्मा or Siddha Paramātmās सिद्धपरमात्मा.

The other division consists of Samsārī Jīvas संसारीजीव Mundane or Worldly Beings

The Saṃsārī Jīvātmas संसारीजीवात्मा or Mundana Living Beings are of two kinds viz (1) Sthāvara स्थावर Immobile Souls-e-g-Hills, mountains, trees etc and (2) Trasa त्रस Mobile Souls e-g, all living beings, according to the bodies they inhabit.

Sthāvara bodies cannot under any circumstance, move from one place to another, while Trasa living beings are able to move for or against the influence of happy or unhappy circumstances

Sthāvara स्थावर Jīvas are devoid of locomotion and they have only one organ of sense viz sparśana स्पर्शन Sense of Touch or Tactile perception

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* The sublime qualities of the Pure Soul are (1) Kévala Jnāna केवलज्ञान Perfect Knowledge (2) Kevala Darśana केवलदर्शन Perfect Conation (3) Ananta Vīrya अनन्तवीर्य Infinite Power (4) Samyaktva सम्यक्त्व Perfect Right Belief (5) Avyābadhātā Undisturbability (6) Sūksmatva सूक्ष्मत्व Extreme fineness beyond sense-perception (7) Avagāhanatva अवगाहनत्व Interpenetrability or infinite capacity of giving place, and (8) A-guru-laghutva अगुरुलघुत्व The quality of becoming neither light or small.

The five varieties of Sthāvara Jivas are (1) Pudhavi पुढवि (पृथ्वी) Prithvi Earth (2) Jala जल (जल) Ap–Water (3) Jalaṇa जलण (अग्नि Agni–तेजस् Téjas Fire 4) Vāū. वाऊ (वायु) Vāyu–Air and (5) Vaṇassai वणस्सई (वनस्पति) Vanaspati–Vegetation. Vegetable kingdom

The author has thus divided all living beings into two main types in this work but according to other authors, they are divided into two to ten fourteen twenty or thirty-two types by computing them in many different ways.

All Saṇsāri Jivas of two kinds viz Sthāvara and Trasa. Sthāvara bodies are of three kinds viz (1) Prithvi Kāyika (earth-bodied) (2) Ap Kāyika (water bodied) and (3) Vanaspati Kāyika (vegetable–bodied). Trasa bodies are of three kinds (1) Téjaskāyika (Fire-bodied) (2) Vāyukāyika (Air–bodied) and Audārikā (possessing physical bodies. All worldly living beings are of three kinds They are (1) Puruṣāh पुरुषा Males (2) Striyāh स्त्रिया Females and (3) Napuṇsakāh नपुंसका Hermaphrodites Eunuchs. All worldly living beings are of four kinds. They are (1) Nairayikāh नैरयिका Hellish beings (2) Tiryancas तिर्यञ्च Brutes Lower animals (3) Manuṣyāh मनुष्या Human Beings. and (4) Devāh (देवा) Gods; celestial beings. All worldly living beings are of five kinds They are (1) Ekéndriyāh एकेन्द्रिया Possessing one sense organ–namely Sense of Touch only (2) Dvindriyāh द्वीन्द्रिया Possessing two sense organs namely sense of Touch and sense of Taste only (3) Trindriyāh त्रीन्द्रिया: Possessing thrde sense organs namely sense of Touch, Sense of Taste, and Sense of Smell only (4) Caturindriyāh चतुरिन्द्रिया Possessing four sense–organs namely Sense of Touch Sense of Taste, Sense of Smell and Sense of Sight only and (5) Pancéndriyāh (पंचेन्द्रिया) Possessing five sense–organs namely Sense of Touch Sense of Taste, Sense of Smell Sense of Sight and Sense of Hearing All worldly living beings are of six kinds, They are (1) Prithvi Kāyikāh पृथ्वीकायिका Earth–bodied (2) Ap–Kāyikāh अप्कायिका Water–bodied (3) Tejas-

Kāyikāh तेजस्कायिका Fire-bodied (4) Vāyu Kāyikāh वायुकायिका Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका Vegatable-bodied and (6) Trasāh त्रसा Mobile Souls All worldly living beings are of following seven kinds viz (1) Nairayikāh (नेरयिका) Hellish beings. (2) Tiryancah (तिर्यञ्च) Male Living beings of the lower animal kingdom (3) Tiryancyah Female-living brutes (4) Manusyāh मनुष्या Male Human living beings 5) Mānusyāh Female Human living beings (6) Dévāh देवा gods and (7) Dévyah देव्य goddesses

They are of the following eight kinds viz (1) Prathama Samaya Nārakāh प्रथम समय नारका Hellish beings born at the first moment (2) A-prathama Samaya Nārakāh अप्रथम समयनारका Hellish beings born at a moment other than the first samaya (3) Prathama samaya dévāh प्रथमसमयदेवा Gods born at the first samaya (4) अप्रथमसमयदेवा: A-prathama samaya devāh Gods born at a moment other then the first samaya (5) Prathama samaya manusyāh प्रथमसमयमनुष्या Human beings born at the first samaya (6) A-prathama samaya manusyāh अप्रथमसमयमनुष्या: Human beings born at a moment other than the first samaya (7) Prathama samaya tiryancāh प्रथमसमयतिर्यञ्चा. Beasts born at the first samaya and (8) A-prathama samaya tiryancāh अप्रथम समयतिर्यञ्चा Beasts born at a moment other than the first samaya

They are of the following nine kinds viz (1) Prithvī Kāyikāh पृथ्वीकायिका Earth-bodied (2) Ap-kāyikāh अपकायिका Water-bodied (3) Téjas kāyikāh तेजस्कायिका. Fire-bodied (4) Vāyu Kāyikāh वायुकायिका Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका Vegetable-bodied (6) Dvindriyāh द्वीन्द्रिया Two-sensed (7) Trindriyāh त्रीन्द्रिया Three-sensed (8) Caturindriyāh चतुरिन्द्रिया Four-sensed and (9) Pancéndriyāh पञ्चेन्द्रिया Five-sensed

All worldly living beings are of the following ten kinds — viz (1) Prathama samaya Ekendriyāh प्रथमसमयएकेन्द्रिया: Ekéndriya living beings born at the first samaya (2 A-prathama samaya Ekéndriyāh अप्रथमसमयएकेन्द्रिया Ekéndriya living beings born at moment other than the first samaya (3) Prathama samaya dvi-

indriyāh पढमसमयबीन्द्रिया Two sensed living beings born at the first samaya. (4) A prathama samaya dvi-indriyāh अपढमसमयबीन्द्रिया Two-sensed living beings born at a moment other than the first samaya (5) Prathama samaya tri indriyāh पढमसमयतीन्द्रिया Three sensed living beings born at the first samaya A-prathama samaya tri-indriyāh अपढमसमयतीन्द्रिया Three-sensed living beings born at a moment other than the first samaya. (7) Prathama samaya Caturindriyāh पढमसमयचतुरिन्द्रिया Four-sensed living beings born at the first samaya (8) A-prathama Samaya Caturindriāh अपढम समयचतुरिन्द्रिया Four-sensed living beings born at a moment other than the first samaya (9) Prathama Samaya Pancéndriyāh पढमसमयपञ्चेन्द्रियाः Five-sensed living beings born at the first samaya and (10) A-prathama Samaya Pancéndriyāh अपढमसमय पञ्चेन्द्रिया Five-sensed living beings born at a moment other than the first samaya

Computation of Jivas according to Jivā-bhigama Sūtra

The author of Jīvabhigama Sūtra (जीवाभिगमसूत्र) Computes the divisions of living beings in the following manner —

All worldly living beings of Two Types are computed as (1) Siddhāh सिद्धाः Liberated Souls or (2) Asiddhāh असिद्धाः Un-liberated Souls (2) Indriyāh Having Sense-organs or Anindriyāh अनिन्द्रियाः Devoid of Sense-organs (3) Sakāyāh सकायाः Having activities of own body or अकाया Wanting in bodily activities. (4) Sa yoginah सयोगिन Having functional activities of mind speech and body or A-yoginah अयोगिन Devoid of such functional activities. (5) Vedakāh वेदका Possessing sexual inclinations or A-vedakāh अवेदका Destitute of sexual inclinations (6) Kasāyinah कषायिन Having passions or A-kasāyinah अकषायिन Devoid of passions (7) Sa-léśyāh सलेश्याः Possessing thought-tints or A-léśyā अलेश्याः Wanting in thought-tints. 8) Jnāninah ज्ञानिन Persons having higher knowledge or A-jnāninah अज्ञानिन Ignorant Persons (9) Āhārakāh आहारकाः Possessing Āhāraka bodies or Anāhārakāh अनाहारकाः Persons who remain without taking food-e-g-gods, Liberated Souls. (10) Bhāsakāh भाषकाः Possessing speech sense or

A-bhāsakāh अभाषका· Devoid of power of speech (11) Sarīriṇah शरीरिण. Incarnate Souls or A-śarīriṇah अशरीरिण Disembodied Souls; Siddhas (12) Carimāh चरिमाः Souls who have their Lody for the last time; persons who are going to attain Salvation without being re-born or अचरिमा Persons plunged into the world, far from Final Liberation (13) Sākārapayuktāh साकारोपयुक्ता Having the use of knowledge or Anākaropayuktāh अनाकारोपयुक्ताः Possessed of general and undifferentiated view

All Living Beings of *Three Types* are computed as (1) Samyag-dristayah सम्यग्दृष्टय Souls having Right Belief; or Mithyā-dristayah मिथ्यादृष्टया Souls having False Belief, or Samyagmithyā-dristikah सम्यग्मिथ्यादृष्टयः Persons having mixed i e right and wrong belief (2) Paritāh परीता Those whose duration can be counted, or A paritāh अपरीता Souls eternally wandering in the worldly existence or No-paritā noaparitāh नोपरीतानोऽपरीता· Siddha Bhagavān (3) Paryāptāh पर्याप्ता The Souls which have fully developed the food etc. characteristics in the womb, or A-paryā-ptakāh अपर्याप्तका Undeveloped, souls whose six paryāptis have not been completed, or No-paryāptā No-aparyāptāh नोपर्याप्ता नोऽपर्याप्ता Neither sufficient nor insufficient. Liberated Souls (4) Sūksmā सूक्ष्मा One-sensed beings inhabiting the whole Universe which cannot be seen by any one except a Kèvali and which cannot be destroyed, or Bādarāh बादरा One-sensed gross beings which are visible in a bodily form e g earth, water etc, or No-sūksma No-bādarāh नोसूक्ष्म नोबादरा Siddha Bhagavāns who are neither minute nor gross (5) Sañjninah संज्ञिन Five-sensed *rational* beings, or A-sanjninah असंज्ञिन Souls having five sense but without mind cousciousness, or no-sanjni no asanjninah नोसंज्ञिनोऽ-संज्ञिन Siddha Bhagavāns who are free from being rational or irrational (6) Bhava siddhikāh भवसिद्धिका Souls which are fit for Salvation or A-bhava siddhikāh अभवसिद्धिकाः Souls not fitted to get Absolution or नोभवसिद्धिअनोऽभवसिद्धिया No-bhavasiddhia No-abhavasiddhiyāh Souls which are neither emancipated or bound,

a Siddha Bhagavān. (7) Trasāh त्रसा Mobile living beings who would run away on being frightened, or Sthāvarāh स्थावरा One sensed beings like hills, mountains trees, etc. which do not move under any circumstance or No-trasa no sthāvarāh नोत्रसनोस्थावरा Siddha Bhagavāns who are neither mobile nor immobile.

The living beings of Four Types are computed as (1) Mano-voginah मनोयोगिन Those who have the activity of the Soul to think of an object through an assisting cause in the form of an aggregate of mind substance or Vāgyoginah वाग्योगिन Two sensed to five-sensed beings having the activity of speech, or Kāya-yoginah कायोगिन Those who are engaged in the activity of the body or A-yoginah अयोगिन Kévalins in the fourteenth Gunasthāna who are free from all activities of mind speech, and body (2) Stri-védakāh स्त्रीवेदका Persons Females (males or eunuchs) with a desire of sexual intercourse with a male or Puruṣa védakāh पुरुषवेदका Persons (males, females or eunuchs with a desire of sexual intercourse with a male or Napunsaka védakāh नपुंसकवेदका Hermaphrodites with a desire for both or A-védakāh अवेदका Souls between the tenth and the fourteenth Gunasthāna who are perfectly free from cornal desires. (3) Cakṣur-darśanī-nah चक्षुर्दर्शनिन Possessed of the sense of visual perception; or A-cakṣū-r darśaninah अचक्षुर्दर्शनिन Possessed of knowledge derived from senses none other except the sense of Vision; or Avadhi-darśaninah अवधिदर्शनिन Persons with direct perception of matter limited to subject-matter place time etc. with the help of senses or Kévala darsaninah केवलदर्शनिन Persons who are blessed with Perfect Vision (4) Saṃyatāh संयता Ascetics who are observing self-restraint, or A-saṃyatāh असंयता-Not free from sinful practices or Saṃyatā-asaṃyatāh संयतासंयता Laymen votaries who are at the fifth spiritual stage or no-saṃyatā no-asaṃyatāh नोसंयतानोअसंयता Siddha Bhagavāns who are neither self-restrained nor otherwise.

Living Beings of *Five Types* are computed as (1) Nairayikāh नैरयिका· Hellish beings, or Tiryag-yonikāh तिर्यग्योनिका· Sub-human creatures such as beasts, birds etc or Manusyāh मनुष्याः Human Beings; or Dévāh देवा· Gods; celeshal beings; or Siddhāh सिद्धाः Siddha Bhagavāns (2) Krodha-kasāyiṇah क्रोधकषायिण. Persons possessed of anger, or Māna-kasāyiṇah मानकषायिणः Persons having passion in the form of pride; or Māyā-kasāyinah मायाकषायिण Persons having deceit or Lobha-kasāyiṇah लोभकषायिण. Persons having passion in the form of greed, or A-kasāyināh अकषायिण. Souls perfectly free from passions such as anger, pride etc. Living Beings of *Six Types* are computed as (1) Ekéndriyāh एकेन्द्रिया One-sensed living beings; or Dvi-indriyāh द्वीन्द्रिया Two-sensed beings, or Tri-indriyāh त्रीन्द्रिया Three-sensed beings; or Caturindriyāh चतुरिन्द्रिया Four-sensed beings, or Pancéndriyāh पञ्चेन्द्रिया Five-sensed living beings; or Anindriyāh अनिन्द्रियाः Kévalins and Siddha Bhagavāns who are free from sense-organs and other organs with their functional processes. (2) Audārika śarīriṇah औदारिकशरीरिण Living beings possessing external physical body having flesh, blood, bones etc, or Vaikriya-śarīriṇah वैक्रियशरीरिणः Those with a fluid body generally to be met with among hellish beings, and seldom in human or sub-human beings, but at will amongst gods; or, Āhārakaśarīriṇah आहारकशरीरिणः Ascetics who have the power of evolving the material molecules which go to build up the Āhāraka body; or Taijasśarīriṇah तैजस् शरीरिण· Persons with a lustrous body; or Kārmaṇa śarīriṇah कार्मणशरीरिण Souls possessed of Kārmaṇaśarīra-a body made up of the combination of eight kinds of Karma. Every earthly soul has the Kārmaṇa as well as the Tejasśarīra, and these two accompany it even in the next birth, or A-śarīriṇah अशरीरिण Disembodied souls-Siddha Bhagavāns

Living Beings of *Seven Types* are computed as (1) Prithvi-Kāyikāh पृथ्वीकायिका Earth-bodied, or Ap-kāyikāh अप्कायिकाः Water-bodied, or Téjaskāyikāh तेजस्कायिका Fire-bodied; or Vāyu kāyikāh वायुकायिका. Air-bodied, or Vanaspatikāyikāh वनस्पतिकायिका· Vegetable-bodied, or Trasakāyikā त्रसकायिका Mobile or Moving

living beings, or A kāyikāh अकायिकाः Emancipated Souls or Siddha Bhagavāns who are without a body

Living Beings of Eight Types are computed as (1) Nairayikāh नैरयिकाः Hellish beings or Tiryagyonikāh तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc; or *Tiryag yonistriyāh तिर्यग्योनिस्त्रियः Females of beasts birds etc;* or Manuṣyāh मनुष्याः Human beings, or Mānuṣyāh मानुष्यः Females of human beings or Dévāh देवाः Gods celestial beings or Dévyāh देव्यः Goddesses and Siddhāh सिद्धाः Siddha Bhagavāns. (2) Ābhinibodhika jñāninah आभिनिबोधिक ज्ञानिनः Persons having knowledge derived through the medium of 5 senses and mind or *Śruta-jñāninah श्रुतज्ञानिनः* Persons having scriptural knowledge or Avadhi-jñāninah अवधिज्ञानिनः Persons having direct knowledge of matter within a limit, without the help of the senses and the mind, or Manah-paryāya jñāninah मनःपर्यायज्ञानिनः Persons having a direct knowledge of another's thoughts about matter having mental knowledge; or Kévala Jñāninah केवलज्ञानिनः Persons having Perfect Knowledge; Mati-a-jñāni मत्यज्ञानिनः Having intellectual ignorance Śruta-a-Jñāninah श्रुताज्ञानिनः Persons with ignorance about Scriptures; or Vibhaṅga jñāninah विभङ्गज्ञानिनः Persons having wrong visual knowledge.

Living Beings of Nine Types are computed as (1) Ékéndriyāh एकेन्द्रियाः One-sensed Beings, or Dvi-indriyāh द्वीन्द्रियाः Two-sensed Souls; or Tri-indriyāh त्रीन्द्रियाः Three sensed Souls; or Catur-indriyās चतुरिन्द्रियाः Four-sensed Souls; or Nairayikāh नैरयिकाः Hellish Beings or Tiryag yonikāh Sub-human beings such as beasts, birds etc; or Manuṣyāh मनुष्याः Human Beings; or Dévāh देवाः Gods; celestial beings or Siddhāh सिद्धाः Siddha Bhagavāns (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिकाः Hellish beings born at the first samaya, or A prathama samaya nairayikāh अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya, or Prathama Samaya Tiryancah प्रथमसमयतिर्यञ्चः Sub human beings such as beasts birds etc. born at the first samaya or A prathama Samaya Tiryancah अप्रथमसमयतिर्यञ्चः Sub human beings such as beasts, birds etc., born

at a moment other than the first samaya; or, Prathama Samaya Manusyāh प्रथमसमयमनुष्या Human Beings born at the first samaya; or A-prathama samaya manusyāh अप्रथमसमयमनुष्या Human Beings born at a moment other than the first samaya, or Prathama Samaya-dévāh प्रथमसमयदेवा Gods born at the first samaya; A-prathama Samaya dévāh अप्रथमसमयदेवा Gods born at a moment other than the first samaya, or, Prathama Samaya Siddhāh प्रथम समयसिद्धा Siddha Bhagavāns liberated at the first moment or अप्रथमसमयसिद्धा Siddha Bhagavāns liberated at a moment other than the first samaya

Living Beings of Ten Types are computed as (1) Prithvī Kāyikāh पृथ्वीकायिका Earth-bodied, or Ap Kāyikāh अपकायिका Water bodied, or Téjas Kāyikāh तेजस्कायिका Fire-bodied, or Vāyu Kāyikāh वायुकायिका Air-bodied, or Vanaspati Kāyikāh वनस्पतिकायिका Vegetable-bodied; or Dvi-indriyāh द्वीन्द्रिया. Two-sensed; or Tri-indriyāh त्रीन्द्रिया Three-sensed, or Catur-indriyāh चतुरिन्द्रिया Four-sensed; or Pancéndriyah पञ्चेन्द्रिया Five-sensed; or Anindriyāh अनिन्द्रिया Bhagavāns who are devoid of sense-organs (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिकाः Hellish beings born at the first samaya, or A prathama samaya Nairayikāh अप्रथमसमयनैरयिका Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancah प्रथमसमय तिर्यञ्च Sub-human beings born at the first moment; or, A-prathama Samaya Tiryancah अप्रथमसमयतिर्यञ्च Sub-human beings born at a moment other than the first samaya, or Prathama Samaya Manusyāh प्रथमसमयमनुष्या Human Beings born at the first samaya, or A-prathama Samaya Manusyāh अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or, Prathama Samaya Dévāh प्रथमसमयदेवा Gods born at the first samaya, or, A-prathama Samaya Dévāh अप्रथमसमयदेवाः Gods born at a moment other than the first samaya or Prathama Samaya Siddhāh प्रथमसमयसिद्धा Siddha Bhagavāns liberated at the first samaya, or A-pratham samaya Siddhāh अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

All Worldly Living Beings are classified into Twenty-four

Types on the basis of their Daṇḍaka (sinful activity of the mind, speech and body which blackens the soul)

The daṇḍaka for Nairayikāh नैरयिका Hellish Beings is one the daṇḍaka for Asura Kumara and other gods is ten; that for Prithvi (earth) etc. is five; that for two-three-and four-sensed beings is four that for human beings is one that for Vyantara gods is one, that for Jyotiṣk gods is one, and the daṇḍaka for Vaimānika gods is one–making a total of 24 daṇḍakas.

Classification of Jīvas on the Basis of Daṇḍakas

	Daṇḍaka
Hellish Beings	1
Asura Kumāra & other gods	10
Prithvi Kāyika etc.	5
Two-three-four sensed beings	4
Human Beings	1
Vyantara gods	1
Jyotiṣk gods	1
Vaimānika-gods	1
	24

Classification into Thirty-two Types

(1) *Six Types*–viz Paryāpta (developed) and A-paryāpta (un-developed) of two-sensed, three-sensed, and four-sensed living beings. *Four-Types of Pancendriya* living beings, Bādara Téjas Kāyika Aparyāpta बादर तेजस् कायिक अपर्याप्त Gross Undeveloped Fire bodied souls (9) Badara Vāyukāyika A-paryāptah बादरवायुकायिक-अपर्याप्त Gross Undeveloped Air-bodied souls (10) Bādara Pratyēka Vanaspati Kāyika A-paryāpta बादरप्रत्येकवनस्पतिकायिक अपर्याप्त Gross Undeveloped Vegetable-bodied souls with one soul for each individual body Also *Ten Types* as (1) Sūksma Prithvi Kāyika Paryāpta सूक्ष्मपृथ्वीकायिकपर्याप्त Minute Fully Developed Earth-bodied Souls (2) Sūksma Ap Kāyika Paryāpta सूक्ष्मअप्कायिकपर्याप्त Minute Fully Developed Water-bodied Germs. (3) Sūksma Téjas Kāyika Paryāpta सूक्ष्मतेजस्कायिकपर्याप्त Minute Fully Developed Fire

bodied germs (4) Sūksma Vāyu Kāyika Paryāpta सूक्ष्मवायुकायिक-पर्याप्त Minute Fully Developed Air-bodied Germs. (5) Sūksma Pratyéka Vanaspati Kāyika Paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकपर्याप्त Minute Fully Developed Vegetable-bodied Souls with a soul for each individual body (6) Sûksma Prithvi Kāyika A paryāpta सूक्ष्म-पृथ्वीकायिकअपर्याप्त Minute Un-developed Earth-bodied Souls (7) Sūksma Ap Kāyika Aparyāpta सूक्ष्मअपकायिकअपर्याप्त Minute Undeveloped Water-bodied Souls (8) Sûksma Téjas Kāyika Aparyapta सूक्ष्मतेजस्कायिकअपर्याप्त Minute Undeveloped Fire-bodied Souls (9) Sûksma Vāyukāyika A-paryāpta सूक्ष्मवायुकायिकअपर्याप्त Minute Undeveloped Air-bodied Souls (10) Sûksma Pratyéka Vanaspati Kāyika A-paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied

Pañcéndriya living beings are classified into foor types viz, (1) Sanjni Pancéndriya संज्ञिपञ्चेन्द्रिय Five-sensed rational beings (2) A-sañjni Pancéndriya असंज्ञिपञ्चेन्द्रिय Five-sensed beings devoid of consciousness of mind (3) Paryāpta Pancéndriya पर्याप्तपञ्चेन्द्रिय Fully developed Five sensed beings and (4) A-Paryāpta Pancéndriya अपर्याप्तपञ्चेन्द्रिय Pancèndriya (five-sensed) beings with undeveloped sense-organs and limbs, and undeveloped functionāl activities, Ekéndriya living beings are classified into *Twenty-two* Types viz *Ten Types* as (1) Bādara बादर Gross Prithvi Kāyika Paryāpta बादरपृथ्वीकायिकपर्याप्त Gross Fully Developed Earth-bodied souls (2) Bādara Ap Kāyika Paryāpta बादरअपकायिकपर्याप्त Gross Developed Watera-bodied souls (3) Bādar Téjas Kāyika Paryāpta बादरतेजस्कायिकपर्याप्त Gross Fully-Developed Fire-bodied souls (4) Bādar Bādara Vāyu Kāyika Paryāpt बादरवायुकायिकपर्याप्त Gross Fully Developed Air bodied souls (5) Bādara Paryāpta Vanaspati Kāyika Paryāpta बादरप्रत्येकवनस्पतिकायिकपर्याप्त Gross Fully Developed Vegetable-bodied souls with one soul for each individual body (6) Bādar Prithvī Kāryika A paryāpta बादरपृथ्वीकायिकअपर्याप्त Gross Undeveloped Earth-bodied souls, (7) Bādara Ap-Kāyika A paryyāpta बादरअपकायिकअपर्याप्त Gross undeveloped Water-bodied Souls (8) Bādar Téjas Souls with one soul for each individual body

Two Types Sūksma Sādhārana Vanaspti Kāyika Souls सूक्ष्म साधारणवनस्पतिकायिकजीवा Minute Vegetable-boded souls with infinite souls for one body are sub-divided into two types viz. (1) Sūksma Sādhārana Vanaspati Kāyika Paryāpti सूक्ष्मसाधारणवनस्पतिकायिकपर्याप्त minute Fully Developed Vegetable-bodired souls with infinite souls in one body and (2) Sūksma Sādhārana Vanaspati Kāyika A paryāpta सूक्ष्मसाधारणवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied Souls with infinite souls in one body

Thus the Thirty-two Types are as under —

Two-sensed, three-sensed, and four sensed Souls are of Six Types. Five-sensed Souls are of Fours Types and One sensed Souls are of Twenty-two Types making a Total of Thirty two Types.

Besides these Types, there are other Eight Types viz Aṇḍajāh अण्डजाः Those produced in eggs (2) Potajāh पोतजा Those animals who are born covered in skin e g an elephant etc (3) Jarāyujāh जरायुजाः Animals born from the womb with an umbilical cord e-g human beings, buffaloes cows etc. (4) Rasajāh रसजाः Small animals produced from perverted body-secretions e-g worms, (5) Saṃsvédajāh संस्वेदजाः Those produced from perspiration e-g lice bugs etc. (6) Sammurchimāh संमूर्छिमा Those produced without the union of the male with the female, e g Ants, flies, frogs etc (7) Udabhijja उद्भिज्ज Those that come out from the ground after making a hole in it e. g butterflies, grass-hopes etc and (8) Aupapātikāh औपपातिका Those born from a place which is not a birth locality e. g gods and hellish beings from a divine bed and from a pillar in hell.

On account of their having Caitanya चैतन्य Life, Vitality all living beings are of one type. They are of two types viz (1) Sthāvara स्थावर Immobile, and (2) Trasa त्रस Moving They are of three types viz Possessing (1) Strī Véda स्त्रीवेद Feminine Inclination (2) Puruṣa Véda पुरुषवेद and (3) Napuṃsaka नपुंसकवेद Inclination towards both They are of four types viz (1) Déva देव Gods

(2) Manusyā मनुष्या Human Beings (3) Tiryancas तिर्यञ्चा Sub-human Creatures, Brutes and (4) Nairikāh नैरयिका Hellish Beings They are of five types viz. Ekéndriyāh एकेन्द्रिया One-sensed Living Beings (2) Dvi-indriyāh द्वीन्द्रिया Two-sensed (3) Tri-indriyāh त्रीन्द्रिया Three-sensed 4) Caturindriyāh चतुरिन्द्रिया Four-sensed and (5) Pancéndriyāh पञ्चेन्द्रिया Five-sensed They are of six types viz (1) Prithvîkāyikāh पृथ्वीकायिका Earth-bodied (2) Apkāyikāh अप्कायिका. Water-bodied (3 Téjas kāyikāh तेजस्कायिका Fire-bodied 4) Vāyu kāyikāh वायुकायिका Air-bodied (5) Vanaspati kāyikāh वनस्पतिकायिका Vegetable-bodied and (6) Trasakāyikāh त्रसकायिका Moving Beings,

Prithvi Kyika Jivas

अथ केषां पृथ्वीकायतेति तद्विज्ञानाय सूत्रकृद्गाथाद्वयेन तद्विशेषानाह–

फलिह–मणि–रयण–विद्दुम–हिंगुल–हरियाल–मणसिलर–सिंदा ।
कणगाइ धाऊ–सेढी–वण्णिय–अरणेट्टय–पलेवा ॥ ३ ॥

अब्भय–तूरी–ऊसं मट्टिय–पाहाणजाइओऽणेगा ।
सोवीरंजण–लुणाइ पुढवी–भेयाइ इच्चाइ ॥ ४ ॥

Phaliha-Maṇi-Rayaṇa-vidduma hiṅgula-hariyāla-maṇasila-rasindā.
Kaṇagāi dhāū-sédhi-vaṇṇiva-araṇéttaya-palevā 3

Abbhaya-tūrî-Ūsam-maṭṭiya pāhāṇa jāio'négā
Soviranjaṇa luṇāi pudhavî-bhéyāiccāi 4

[स्फटिक-मणि-रत्न विद्रुम-हिङ्गुल-हरिताल–मनःशिला-रसेन्द्राः ।
कनकादयोधातव खटिका–न्वर्णिका-अरणेटकः-पलेवकः. ॥३॥

अभ्रकं-तूर्यषं-मृतिका-पाषाणजातयोऽनेका ।
सौवीराञ्जन-लवणादयः पृथ्वीभेदा इत्यादयः ॥ ४ ॥

Sphatika–mani–ratna–vidruma–hiṅgula–haritāla–mānah– s'ilā–rasén-drāh ?
Kanakādaya dhātvah-khaṭikā–varṇikā–aranéṭakah–palévakaḥ 3

Abhrakam tūryaṣpam mritikā-pāṣāṇa jātayo nekāh
Sauvīranjana lavaṇadayah Prithvīrbhédā ityādayah 4]

Trans. 3–4 Phaliha (sphatika) crystal or quartz maṇi-jewel rayaṇa (ratna) gem viddruma (vidruma) Coral hiṅgula-vermilion, hariyāla (haritāla) yellow orpiment manasila manahsila) realgar rasinda (rasendra) mercury kanagāi dhāū (Kanakādi dhāt avah) gold and other metals sēḍhi (khaṭikā) Chalk vaṇṇiya (varṇikā) red reth (soft stones lie) arkaṇṭaka, pallvaka, abhraka (mica) of five colours, tūri (turyasa earth, ilsam (Crude Sodium Carbonate) Maṭṭiya (mritikā pāhāṇa jāto-numerous kinds of earths and stones, *sauvīranjaṇa-sulphuret of antimony*, lavaha salt sea-salt, sindhava etc. such are the kinds of Prithvikāyika Jivas

व्याख्या–" फलिह त्ति" स्फटिकनामग्रहणेन अंकरत्नेन्द्रकादयो ग्राह्याः पवपमन्द्रकान्तादयः, रत्नानि पद्मरागनीलादीनि, यद्वा मणयः समुद्रोद्भवा, रत्नानि (च स्वनीसमुद्भवानि, विद्रुमः प्रवालः हिङ्गुलहरिताल मनःशीलादयः

According to Acārāṅga Sūtra-Bādara Prithvi Kāyika Beings are of two kinds viz (1) Ślakṣṇa श्लक्ष्ण Soft and (2) Khara खर Hard (1) Ślasṇa Prithvi Kāyika Jvias are the soft earths of five colours viz. Red, green yellow black and white earths

(2) Khara Prithvikayika Jivas are 1 Earths 2. Pebbles 3 Sand 4 Stone 5 Slabs 6 Salts 7 Usa Salt earth 8. Iron 9 Copper 10 Lead 11 Tin 12 Silver 13 Gold 14 Diamands 15 Yellow orpiment 16 Vermilin 17 Realgar 18 Sulphuret of Antimony 19 Coral 20 Mica 21 Fine Sand

The fourteen kinds of gems are (1) Gomédaka (2) Rucaka (3) Aṅka (4) Sphatika (5) Lohitāksa 6 Marakata 7 Masāragala 8. Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vaidūrya 12 Jalakānta 13 Sūryakānta 14. Maṇikānta

D C. The term sphatika includes all transparent and precious stones like Aṅkatallaka Jewels are those like Candra kānta etc that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्द्रः पारदः एषा द्वन्द्वः। तथा कनकादय सप्तधातवः तेचामीचामीकररूप्यताम्रत्रपुखर्परसीसकलोहानि, एषां धातूनां खनीदलानि पृथ्वीकायः। सेढि त्ति खटिका। वर्णिका रक्तमृतिका। अरणेट्टको देशप्रसिद्ध.। पलेवकः पाषाणविशेषः। अभ्रकाणि पञ्चवर्णानि। तूरी वस्त्राणां पाशहेतु मृतिका-विशेषः। ओस त्ति क्षारभूमिर्यत्राङ्कुरोत्पत्तिर्न जायते। द्वन्द्व-समासान्नपुंसकत्वं चैकत्वं चेति। मृतिका प्रतीता एव। पाषाणजातयोऽनेक प्रकाराः। सौवीराञ्जनं श्वेतकृष्णभेदभिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता अनुक्ता अपि स्वबुद्ध्या ज्ञेया इति गाथाद्वयार्थ. ॥ ३-४ ॥

According to Pannavaṇā Sūtra Bādara Prishvikāyikas are of two kinds viz 1 Ślaksna श्लक्ष्ण Soft and 2 Khara खर Hard

I Ślaksṇa Bādara Prithvi Kāyikās are of seven kinds viz 1 Black 2 Green 3 Red 4 Yellow 5 White 6 Paṇdumritikas and 7 Panaka-mritikas

II Khara Bādar Prithvi Kāyikas are -1 Earths 2 Pebbles 3 Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold 14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar 18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22 Micasand 23 Gomédaka 24 Rucaka 25 Anka 26 Sphatika 27 Lohitāksa 28 Marakata-nilam 29 Masāragalla 30 Bhuja-mocaka 31 Indra-nila 32 Candana 33 Gairika 34 Hamsagarbha 35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaidūrya 39 Ulakānta, and 40 Sūrya-kānta

gems are those like karakétana etc, that are dug out of the mines Coral is formed in sea, and it is of red colour Vermilion, orpiment, mercury etc are welknown Metals like gold, silver, copper, tin, lead, and iron, that are dug from the mines also fall under the category of Prithvi Kāyika Jivas Mica includes five

Abhrakam tūryaṣpam mritikā-pāṣāṇa ādayo nekāh
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The fourteen kinds of gems are (1) Gomédaka (2) Rucaka (3) Aṅka (4) Sphaṭika (5) Lohitākśa 6 Marakata 7 Masāragala 8 Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vaidurya 12 Jalakānta 13 Sūryakānta 14 Maṇikānta

D C. The term sphaṭika includes all transparent and precious stones like Vikatallaka Jewels are those like Candrakānta etc. that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्द्रः पारदः एषा द्वन्द्वः। तथा कनकादय. सप्तधातवः तेचामीचामीकररूप्यताम्रत्रपुखर्परसीसकलोहानि, एषां धातूनां खनीदलानि पृथ्वीकायः। सेढि त्ति खटिका। वर्णिका रक्तमृतिका। अरणेट्टको देशप्रसिद्धः। पलेवकः पाषाणविशेषः। अभ्रकाणि पञ्चवर्णानि। तूरी वस्त्राणां पाशहेतु मृतिका-विशेषः। ओस त्ति क्षारभूमिर्यत्राङ्कुरोत्पत्तिर्न जायते। द्वन्द्व-समासान्नपुंसकत्वं चैकत्वं चेति। मृतिका प्रतीता एव। पाषाणजातयोऽनेक प्रकाराः। सौवीराञ्जनं श्वेतकृष्णभेदभिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता अनुक्ता अपि स्वबुद्धया ज्ञेया इति गाथाद्वयार्थ. ॥ ३-४ ॥

According to Pannavanā Sūtra Bādara Prishvikāyikas are of two kinds viz 1 Ślaksna श्लक्ष्ण Soft and 2 Khara खर Hard

I Ślaksṇa Bādara Prithvi Kāyikās are of seven kinds viz 1 Black 2. Green 3 Red 4 Yellow 5 White 6 Paṇḍu-mritikas and 7 Panaka-mritikas.

II Khara Bādar Prithvi Kāyikas are -1 Earths 2 Pebbles 3 Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold 14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar 18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22 Micasand 23 Gomédaka 24 Rucaka 25 Anka 26 Sphatika 27 Lohitāksa 28 Marakata-nilam 29 Masāragalla 30 Bhuja-mocaka 31 Indra-nīla 32 Candana 33 Gairika 34 Hamsagarbha 35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaidūrya 39 Ulakānta, and 40 Sūrya-kānta

gems are those like karakétana etc, that are dug out of the mines Coral is formed in sea, and it is of red colour Vermilion, orpiment, mercury etc are welknown Metals like gold, silver, copper, tin, lead, and iron, that are dug from the mines also fall under the category of Prithvī Kāyika Jīvas Mica includes five

varieties of different colours. Tūrya ūsa is a kind of earth which is used for dyeing clothes etc. Kṣāras are the different kinds of salty earth wherein nothing could be grown The terms "earth" and stone" are clear—Antimony Sulphuret is of two varieties viz black collyrium and white collyrium The term salt signifies all sorts of salts. e g Sea-salt Sindhava etc.

Ap-Kāyika Jīvas.

अथ पृथ्वीकायभेदानुक्त्वा अप्कायभेदान् कथयन्नाह—

भोमंतरिक्खमुदगं ओसाहिमकरग हरितणुमहिया ।
हुंति घणोदहियाई, भेयाणेगा य आउस्स ॥ ५ ॥

Bhomantarikkhamudagam, osā hima Karaga harittanu mahiyā।
Hunti ghanodahimā bhéyā négā ya āussa, 5

[भौमान्तरीक्षमुदकमवश्यायो हिम करको हरितनुर्महिका ।
भवन्ति घनोदध्यादयो भेदा अनेके चाप्कायस्य ॥ ५ ॥

Bhaumāntarikṣamudakam avasyāyo himam karako harittanur -mahikā।

Bhavanti ghanodadhyādayo bhéda anéké cāpkāyasya 5.]

Trans-Bhomair (bhaumam) sub-soil or under ground waters, antarikṣamudakam (āntarikṣam) rain water osa-dew himam-ice; karaka-hail water-drops on green-vegetables mist etc. are the numerous varieties of Water-bodied Souls

व्याख्या—५—भौमं कूपादिभिराभ्रमं । आन्तरिक्षं मेघजं पयः । "ओस त्ति" अवश्यायस्मेहजलं । हिमं तुषारं । करको घनोपलः । "हरितणु त्ति" स्नेहकाले दर्भाग्रेषु जलबिन्दवः । "महिय त्ति" महिका धूमरी माकुत स्वाद्दीपः । "घणोदहि त्ति" पृथ्व्या आधारभूतमसङ्ख्यातयोजनमयार्थं पयः पिण्डरूपंपृथ्वी पर्यन्तं तद् घनोदधिः अप्काय, इत्यादयोऽनेकेऽप्काय भेदाः स्युरिति गाथाऽक्षरार्थः ॥ ५ ॥

D C—Sub-soil or ground water means water from wells etc; sky-water is rain water Dense water spreading all over all over the earth for numerous yojans on which the earth rests is Ganodadhi. Other terms are clear

According to Pannavaṇā Sūtra – Apkāyika Jivas are of two kinds viz (1) Sūksma Ap Kāyika and (2) Bādara Ap Kāyika Sûksma Ap kāyika are Parvāpta Sûksma Ap Kāyika and Aparyāpta Sûksma Ap Kayika

Bādara Ap Kāyika Jivas are 1 Dew 2 Ice 3 Hail 4 Hartanu-wafer-drops on green vegetables 5 Pure Water 6 Cold water 7 Hot Water 8 Alkaline Waters 9 Slightly acid Water 10. Acid Waters 11 Salt-water 12 Water with a taste resembling that of wine 13. Milky Water 14. Water having the taste of ghee (clarified butter) 15 Ksododaka-Water having the taste of sugar cane Juice 16 Rasodaka-Water in Puskara Vara Dvîpa

Appendix

In a drop of unfiltered water, one can easily see under a microsocope as many as 36450 moving living beings. Water belongs to the Ap-Kāyika division of Sthāvara Living Bodies The minute living animalclues that are found in a drop of un-filtered water, are not Ap-Kāyika living bodies but they are two-sensed trasa (moving) living beings By carefully filtering water, these minute two-sensed moving living bodies become greatly reduced and by boiling the water three times consecutively, they disappear, entirely and then, they do not grow and multiply in boiled water, as they do in un-filtered water Boiled water, thus, becomes a-cita or life-less that is to say, it becomes perfectly free from these minute two-sensed living bodies Water boiled three times, one after the other at a time, remains a-cita or free from these minute two-sensed living beings for 5 (five) prahars (fifteen (15) hours) in Summer, for four prahars 12 hours.) in Winter and for three (3) prahars (nine (9) hours) in the Rainy Season Water thus boiled can be used for drinking purposes by Jain Sādhus for the periods mentioned above for each season without transgressing the-limit of any period of time

If a small quantity of Quick Lime is added to that quanlity of boiled water, the water remains prefectly free from these

minute animalcules for 24 prahars. (72 hours) Water thus preserved, can be used by Jaina Sādhūs for other purposes. Jainas Sādhu cannot under any circumstance touch sa-cita (full of living beings) un-boiled water

3 Agni Kāyika Jīvas

अथ अप्कायभेदानुक्त्वा अग्निकायभेदानाह—

इंगाल-जाल-मुम्मुर-उक्कासणि कणग-विज्जुमाईया ।
अगणिजियाणं भेया, नायव्वा निउणबुद्धीए ॥ ६ ॥

Iṅgāla-Jāla-mummura-ukkā-asani-kaṇaga-vijjumāiyā ।
Agaṇi Jīvāṇaṁ bheyā nāyavvā nāyavvā niuṇa buddhiē 6.

[अङ्गार ज्वाला-मुर्मुर-उल्काशनय कनको विद्युदादय ।
अग्निजीवानां भेदा ज्ञातव्या निपुणबुद्ध्या ॥ ६ ॥

Angāra-jvālā murmura-ulkā-annyah kanako vidyudādayah ।
Agni-jīvānām bhedā Jnātavyā nipuṇa-budhyā.]

Trans. 6 Iṅgāla (aṅgāra)-burning Coal jāla (jvālā)-flame; mummura (murmura) sparks of fire mixed with ashes in burning cow-dung fuel, ukkā ulkā Lines of various forms produced in the sky as a result of fire in the sky region, asaṇi (aśani) sparks of fire falling on the ground from the sky kaṇaga (kanaka) fire bodies resembling stars falling from the sky vijjuma (vidyut) lightning etc. should be recognised by shrewd persons as different forms of Agnikāyika (lustrous) Jīvas. 6

व्याख्या-६ अङ्गारो ज्वालारहिताङ्गारः । ज्वालाऽग्निसम्बद्धार्चिर्विशेषः । मुर्मुरा विरलाग्निकणमस्य लोके कारिषोऽग्निरिति प्रसिद्ध । उल्का गगनाग्नि-उत्पातकारणं व्योम्नि विविधाकारवति रेखारूपा । 'असणि त्ति" आकाशात्प तिता भुवि वह्निकणाः । "कणग त्ति" गगनाचारकणरूपः पतन्नग्निर्दृश्यते । विद्युत् प्रतीता । शुद्धाग्निर्निरिन्धनो बहिर्वज्रपतनादेरूपः । उपलक्षणात्सूर्य-कान्त्या (श्मा) देरूपश्च । इत्यादयोऽनुक्ता अप्यग्निकायभेदा निपुणबुद्ध्या ज्ञातव्या इति गाथाक्षरार्थः ॥ ६ ॥

In Punnavaṇā Sūtra, the Tejas-Kāyika Jīvas are of two kinds viz (1) Sūkṣma Téjas Kāyika सूक्ष्मतेजस्कायिक Minute fire bodies and (2) Bādara Téjas Kāyika बादर तेजस्कायिक Gross fire-bodied.

D C. "murmura" signifies the sparks found in a heap of ashes in a fire of cow-dung fuel Ulkā represents a line of fire seen in the sky as a sign of storms The fire-particles fallen on the ground from the sky are known as "aśani", and the fire seen as stars falling from the sky is Sermed as Kanaka More over, pure fire is produced without the help of fire-wood, in the case of two bamboos being rubbed with force against each other There are several kinds of fire also, like that produced from the Sûrya Kāntā Jewel etc

Appendix

Lightning and *Ordinary Lamp-light* Is Lightning as well as ordinary lamp-light sa-cita or a-cita l

Jaina Sages have always considired ordinary lamp light and the flash of lightning as forms of Agni-Kāyika (fire bodied)

Suksma Téjas Kāyika bodies are Paryāptā and A-paryāptā.

Bādara Téjas Kāyika Bodies are of many kinds viz (1) Angāra-Burning coal without smoke (5) Jvālā-Flame in connection with burning coal or flame of a lamp (3) murmura-sparks of fire mixed wish ashes in Cow-dung fire (4) Arci अर्चि Flame unconnected with any burning substance (5) Alāta-Aburning straw (6) Śuddhāgni शुद्धाग्नि Fire in a heated iron globe (7) Ulkā उल्का Lines of various forms produced in the sky as a result of ire in the sky (8) Vidyut-lightning (9) Aśani-sparks of fire resembling stars falling from the sky (10 Nirghata (निर्घात) Fire produced by a blow with a vaikriya club or mace (11) Samgharsa सघर्ष Fire produced by forciable rubbing of two bamboos against each other (12) Surya-Kānta सूर्यकान्त Fire produced by the gem Sûrya-kānta and others, are varieties of Bādara Téjas Kāyika Jîvas They are Paryaptā and A. paryāpta-Also they are divided into sub-classes on account of their varieties of colours small, taste, and touch With one paryapta Agni Kāyika bodys there are always a-samakhyāta (innumerable) a-paryāpta Agni-Kāyika bodies

Jīvas* and as such they are sa-cita

Jaina Sādhus and persons while doing the Sāmāyika Kriyā therefore, do not allow light from these two bodies to touch their bodies

Also if we place a lighted candle in a glass-chamber or a three-necked Wtelfet Bottle from which air has been removed by an exhaust-pump the lighted candle will be, at once, extin guished. Because a candle-flame requires a certain quantity of air to keep it burning

Just as human beings and lower animals cannot live without a sufficient quantity of pure air in the same way fire and flame, cannot live without air They can-exist, only if there be a sufficient quantity of air This is a strong argument to prove that Agni Kāyika bodies possess life.

Electric Light

With regard to electric light the question is whether the electric light produced by a current of electricity from power producing machinery is sa-cita or a-cita ?

We have electric lights in glass bulbs from which air has been removed by a special process. Glass bulbs, from which air has been removed are especially necessary for the produc tion of electric light. If air cannot be removed from these glass-bulbs, as it ought to be there will be no light. This is not a conjectural hypothesis but it can be readily proved by a simple scientific experiment.

Some persons say that electric light is artificially made by friction and that no sa-cita material has been used in its preparation and that it is, therefore a cita, But this line of argumentation is not conclusive as all varieties of electricity are

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In Aticāra transgression) Sūtra during daily Prati-Kramaṇa Kriyā the following sentence does occur viz [illegible] Vīja-divā taṇi ujjēhi hui-meaning to say that it is a transgression d the light of Lightning as well as, of a simple lamp falls on the body of persons doing the Kriyā.

not a-cita For instance, vidyut or lightning-a form of electricity produced in the sky-is sa-cita and therefore, all forms of electricity are not a-cita

The science of etectricity is of recent date and the various delevelopements in the form of Telegraphy, Telephone, Electric Trains, Wire-less, Radio etc are the products of the last century.

The Sacred Books of the Jains were composed several centuries before the birth of Christian era and consequently it is but natural that there may not be any mention of any of these discoveries of the present age, in those writings But it must be said to the credit of the Jaina Sages that numerous centuries before the advent of the present scientific age, they were able to recognize vidyut-lightning as a form of electricity and knowing it to be sa cita by their omniscient knowledge, they thought it fit to be avoided by Jaina Sādhūs, and by persons who were in Sāmāyika Kriyā

The theory that electric light being made artificially from materials which are not sa-cita, is a-cita, is a wrong hypothesis.

Others argue that electric light is sa-cita because it is hot to touch They go with the wrong hypothesis that all hot objects are sa-Cita With heat they combine sa-citatā If their hypothesis is correct, it will be practically impossible for Jaina Sādhus to touch boiled water, hot milk, or heated articles of food material Also, they cannot be allowed the use of hot-water-bag or heated brick for fomentation They cannot use these articles if they are sa-cita The theory that hot articles are sa-cita, does not hold good

Jaina Sages are of opinion that electric light is sa-cita.

The reasons for holding this theory are the following —

1 Just as Prithvī Kāyika Jīvas are of various types e. g. numerous minerals, varieties of stones and earths, a multitude of salts-all of which are of various densities, colours, shapes,

dimensions weights etc in the same manner Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours weights dimensions etc. For instance the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained form coal-mines and (5) Electric Light is different. Similarly Bādara Vāyu Kāyika Jivas are of various densities.

Jaina authors have mentioned two main types of Vāyu (wind) viz 1 Ghanavāta घनवात Heavy or Thick wind and (2) Tanuvāta तनुवात Light or Thin Rarefied Air according to their densities The present-day scientists (4) also say that, as we go higher and higher from sea-level the atmospheric air becomes more and more rarefied than that met with at the surface of the ground, and such is the general experience of aero-plane drivers. The dense atmosphere of ground-level is largely mixed with rarefied air

2. One kind of air may be beneficial to the support of life in one kind of Agni Kāyika body while it may destroy life in another For instance, a gust of wind will instantly put out the flame of an ordinary lamp while the same gust of wind will put energy into withering embers of a pile of wood and re-kindle them into a blazing flame.

3 Agni Kāyika Jivas cannot live without air They must have air to upport their individual life. If the kind of air that that they require for the support of their life, be different and if the quantity be more or less than their requirements their life will be extinct.

4 Now the question of electric light is different. Electric light, is extremely pure clear and highly escharotic. It cannot bear ordinary atmospheric air When air is removed from electric glass-bulbs, there always remains a sufficient quantity of rarefied air in the bulbs which keeps the electric light burning It is the presence of rarefied air that makes electric light bulbs sa-cita.

4 Vàyu Kàyika Jívas

प्रक्रमाद्वायुकायभेदान् विवृण्वन्नाह—

उब्भामगउक्कलिया मंडलिमुहसुद्धगुंजवाया य ।
घणतणुवायाईया भेया खलु वाउकायस्स ॥ ७ ॥

Ubbbāmaga-ukkaliyā-maṅdalimuha-suddha-guṅjavāyā ya ।
Ghaṇa-taṇuvāyāiyā bhéyā khalu vāukāyassa ॥ 7 ॥

[उद्भ्रामक-उत्कलिकौ मण्डलि मुख-शुद्ध-गुञ्ज-वाताश्च ।
घनवाततनुवातादिका भेदा खलु वायुकायस्य ॥ ७ ॥

Udbhrāmaka-utkalikau maṇḍali-mukhaśuddha-guṅja-vatāśca ।
Ghana-vātatanu-vatadikā bhédākhalu vāyu-kāyasya ॥ 7 ॥]

Trans—7 Ubbhāmaga (udbhrāmaka)—wind blowing up wards; ukkaliyā—(utkalika)-wind blowing down-wards, maṇdali-whirl-wind, mukha-wind coming from the mouth, suddha-breeze, guṅja-vāta-wind blowing with a melodious humming tune, ghana-

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According to Pannavaṇā Sutra, Vāyu Kayika Jīvas are of two kinds viz (1) Suksma Vāyu Kāyika (Incorporeal Air-bodied) and (2) Bādara Vāyu-kāyika (Corporeal Air-bodied-Suksma Vāyu-kayika are Paryāpta and A paryāpta Bādara Vāyu-kāyika bodies are (1) Eastern Wind (2) Western Wind (3) Northern Wind (4) Southern Wind (5) Wind going upwards (6) Wind blowing downwards (7) Wind blowing a cross (8) Wind blowing in four corners (9) Wind blowing irregularly (10) Wind blowing in wanes (11) Whirl-wind (12) Wind moving in a circle (13) Wind blowing with humming noise (14) Wind accompanied by showers of rain (15) Samvartaka wind which makes the branches of trees to bend down (16) Ghanavāta. The dense air resembling layers of hard ghee which supports Rama-prabhā and other parts of the Univerce and which also supports Sandharma déva-loka and other heanenly regions (17) Tanu Vāta-Thin rareified air

dimensions weights etc in the same manner Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours weights, dimensions etc. For instance the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained form coal-mines and (5) Electric Light is different. Similarly Bādara Vāyu Kāyika Jivas are of various densities.

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[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।
येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyékā vanaspati-Jīvā dvidhā śruté bhaṇitāḥ ।
Yésāmanantānām tanurékā Sādhāraṇasté tu ॥8॥]

Trans-8 In scripures, two kinds of Vanaspati Kāyika (Vegetable- bodied) jīvas are mentioned viz Sādhāraṇa (General) and Pratyéka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type ॥8॥

व्याख्या–८–वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः–उक्ता इति सम्बन्धः। तत्रैके साधारण, अन्ये प्रत्येकाः। "वणसइ त्ति" छन्दोभङ्गभयाद् द्वित्व न। इह पूर्वं तावत्साधारणस्वरूपं व्याख्यानयति "जेसिं त्ति" येषां–वनस्पतिकायजीवानामनन्तानामेका तनुः–शरीरं ते साधारणः, अन्ये प्रत्येकाः। तथा चोक्तं श्री पञ्चापनायां–[1]"समगं वक्कंताणं समगं तेसि सरीरनिप्फत्ती। समगमाहारगहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहूणं साहारणाण तं चेव। ज बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणमाणपाणगहणं च। साहारणजीवाणं साहारणलक्खणं एवं" ॥ ३ ॥ आसां सुगमार्थत्वान्न व्याख्यायते, भावार्थः स्वयमेव भावनीयः। तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके बादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति। इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां–"गोला[2] य असंखिज्जा असंखनिगोय

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१ समक व्युत्क्रामता समक तेषा शरीरनिष्पत्ति ।
समकताहारग्रहण समकमुच्छ्वासनि श्वसौ ॥ १ ॥
एकस्य तु यदग्रहण बहूना साधारणाना तदेव ।
यद्बहुकाना ग्रहण समासतस्तदपि एकस्य ॥ २ ॥
साधारण आहार साधारणमानपानग्रहण च ।
साधारणजीवाना साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्त ? सूक्ष्मनिगोदत्वे कालत कियच्चिरं भवेत् गौतम ! जघन्येन अन्तर्मुहूर्तमुत्कर्षत असंख्येयोत्सर्पिण्यवसर्पिण्य कालत क्षेत्रत ।

vāta (Dense Wind) tanu vāta-(Rarefied Wind) etc are the different varieties of Vāyu Kayika Jīvas

व्याख्या—७—उद्भ्रामकवातः, उत्कलिकावातः, मण्डलिकावातः गुञ्जवातः, शुद्धवातः, गुञ्जवातादीनां स्वरूपनाम्नैव बुद्ध्या ज्ञेयं। अथवाऽत्र विशेषः, तथथा-उद्भ्रामकवातोऽपरनामा संवर्तकः यो बहिः स्थितमपि तृणादि विवेशित क्षेत्रान्तः क्षिपति। उत्कलिकावातो य स्थित्वा स्थित्वा वाति। मंडलिकावातो वातोलीरूपः। गुञ्जवातः प्रतीत एव। शुद्धवात उत्कालिकादिविकलो मन्दानिलः। गुञ्जवातो यो गुञ्जन् वाति। अथ घनवात तनुवात योः स्वरूप किञ्चिदुच्यते रत्नप्रभादिपृथ्वीनां सौधर्मादि देवलोकानां यदाधारभूतौ घनवात तनुवातौ। तयोराधस्तात्स्थानभूतरूपः, अन्यस्तु तापितघृतवद्द्रवरूपः। तौ द्वावपि असङ्ख्यात योजनप्रमाणपिण्डौ। इत्यादयो वायुकायभेदा ज्ञेया नामतः विस्तरार्थोऽन्य शास्त्रेभ्योऽवसेय इति गाथायः ॥ ७ ॥

D C—Udbhrāmaka variety is that which blows a straw inside from outside a field. It is also known as sanvartaka vāyu The Utkalika type of wind blows downwards at short intervals of time. Out of the ghana and tanu types the first one is thick like frozen ghee, while the second one is thin like heated ghee. Both of them are prevalent on the earth and heavens spreading far and wide. 7

The author then procedes to state the different kinds of Vanaspati Kāyika type of Sthāvaras —

5 Vanaspati Kāyika Jīvas

मस्तावादय वनस्पतिकायभेदान् कथयन्नाह—

साहारणपत्तेया, वणसइजीवा दुहा सुए भणिया।
जेसिमणताण तणु एगासाहारणा ते उ ॥ ८ ॥

Sāhāraṇa pattéyā vaṇasai jīvā duhā suè bhaṇiyā।
Jsimaesantāṇa tanu egā sāhāraṇā té u ॥ 8 ॥

[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।
येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyékā vanaspati-Jīvā dvidhā śruté bhaṇitāḥ ।
Yésāmanantānām tanuréká Sādhāraṇasté tu ॥8॥]

Trans-8 In scripures, two kinds of Vanaspati Kāyika (Vegetable- bodied) jīvas are mentioned viz Sādhārana (General) and Pratyéka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type ॥8॥

व्याख्या–८–वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः–उक्ता इति सम्बन्धः। तत्रैके साधारण, अन्ये प्रत्येकाः। "वणसइ त्ति" छन्दोभङ्गभयाद् द्वित्व न। इह पूर्वं तावत्साधारणस्वरूपं व्याख्यानयति "जेसिं त्ति" येषां–वनस्पतिकायजीवानामनन्तानामेका तनुः–शरीरं ते साधारणः, अन्ये प्रत्येकाः। तथा चोक्तं श्री पन्नापनायां–[1] "समगं वक्कंताणं समगं तेसि सरीरनिष्फत्ती। समगमाहारगहण समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहूणं साहारणाण तं चेव। ज बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणमाणपाणगहणं च। साहारणजीवाणं साहारणलक्खणं एवं" ॥ ३ ॥ आसां सुगमार्थत्वान्न व्याख्यायते, भावार्थः स्वयमेव भावनीयः। तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके बादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति। इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां–"गोला[2] य असंखिज्जा असंखनिगोय

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साधारण आहार साधारणमानपानग्रहण च ।
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गोलओ भणिओ । इक्किक्कम्मि निगोए अणंतमीवा मुणेयव्वा ॥ १ ॥ सुगमैव । यथागमसम्प्रदायं किञ्चिदुच्यते इह हि द्विधा जीवाः सांव्यवहारिका असांव्यवहारिकाश्च । तत्र येऽनादिसूक्ष्मनिगोदेभ्य उद्धृत्य शेषजीवेषूत्पद्यन्ते ते पृथिव्यादिविविधव्यवहारयोगात्सांव्यवहारिकाः । ये पुनरनादि कालादारभ्य सूक्ष्मनिगोदेष्वेवावतिष्ठन्ते (ते) तथाविधव्यवहाराभावात्तदसांव्यवहारिकाः । अथ किमसांव्यवहारिकराशेः सांव्यवहारिकराशावागच्छन्ति न वा ? उच्यते उक्तञ्च विशेषणवत्यां-* "सिज्झंति" जत्तिया किर, इह संव्यवहारजीवरासीओ । इंति अणाइवणस्सइरासीओ तत्तिया तम्मि ॥ १ ॥ प्रकटार्था । तथा च सांव्यवहारिका सूक्ष्मनिगोदेभ्य उद्धृत्य शेष-जीवेषूत्पद्यन्ते । तेभ्योऽप्युद्धृत्य केचिद्भूयोऽपि तेष्वेव निगोदेषु गच्छन्ति, परं तत्रापि सांव्यवहारिका एव ते व्यवहारे पतितत्वात् । तत्र चोत्कर्षतोऽवस्थानकालमानमसङ्ख्याता उत्सर्पिण्य वसर्पिण्यः, यदागमः-" [1]सुहुमनिगोए ण भंते ! सुहुमनिगोयत्ता कालओ केचिरं होइ ? गोयमा ! जहण्णेणं अंतोमुहुत्तं, उक्कोसेणं असंखिज्जा उस्सप्पिणी ओसप्पिणीओ कालओ खित्त उ त्ति" व्याख्या-असंख्येषु लोकाकाशेषु प्रतिसमयमेकैकप्रदेशापहारे यावत्य उत्सर्पिण्यवसर्पिण्यो भवन्ति तावत्प्रमाणाः असङ्ख्येया उत्सर्पिण्यवसर्पिण्य इत्यर्थः । सूक्ष्मनिगोदविशेषं संदर्श्य बादरनिगोदस्वरूप दर्शयति-बादरनिगोदकायस्थितिस्तु सप्ततिः सागरकोटीकोट्य, यदाह-" [2]बादर निगोएण भंते ! पुच्छा, गोयमा ! जहण्णेण अंतोमुहुत्तं उक्कोसेण सत्तरि कोडाकोडीओ सामान्य निगोद स्थिति मान तु सादी द्वौ पुद्गलपरावर्तौ । तथा पञ्चसङ्ग्रहे-साहारणाण दो सहुप्पभवा निव्विससाणं" । अत्र साधारण निगोदानां-सूक्ष्मेतर पर्याप्तापर्याप्त विशेष

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* सिज्झंति जत्तिया किर इह तम्मि सहाणंति । आइंति जत्तियाणवंति एत्तेसाणंततत्तीसिन ।

1 लोकाकाशप्रदेशा असङ्ख्यनिगोदकै लोकाग्रे भणिताः ।
एकैकस्मिन्निगोदे अनन्ता जीवा ज्ञातव्या ॥ १ ॥

1 बादरनिगोदो भदन्त ! पृष्टा गौतम ! जघन्येनान्तर्मुहूर्त उत्कर्षतः सप्ततिः कोटीकोटयः ।

2 साधारणानां द्वौ सार्धं पुद्गलपरावर्तौ निर्विशेषाणाम् ।

रहितानामिति । तथा आर्यश्यामोऽपि प्रज्ञापनायामाह–" निगोए[3] णं भंते ? निगोयत्ताए कालओ केचिर होइ ? गोयमा ? जहण्णेण अतोमुहुत्त, उक्कोसेण अणतं कालं, तत्थणं अणंताओ उस्सप्पिणि ओसप्पिणीओ खेत्तओ अड्ढाइज्जा पुग्गलपरियट्टा " इति प्रसङ्गनालं । प्रकृतं प्रस्तूयते–एकस्मिन सूक्ष्मबालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदा· गोलकाकारतया "गोला" इति सज्ञा । तत्रैकस्मिन् सूक्ष्मबालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदास्तेष्वेकैकस्मिन्निगोदेऽनन्ता जीवाः निगोद स्वरूपं प्राग्व्यावर्णितं ज्ञातव्यमिति गाथार्थ ॥ ८ ॥

D C According to the Jaina Scriptur, Vanaspati Kāyika (Vegetable Beings) are divided into two types viz : Sādhārana (General) and (2) Pratyeka or Individual

The principal characteristics of the Sādharaṇa or General type of vegetable beings are explained in the Prajnāpanā (Pannavaṇā) Sūtra as follows —Going asunder together, taking the form together, taking food together, inhaling and exhaling air together, the possession of one, being the common possessiou of all, and of many together, being the possession of one; common food, common holding and the common Soul-These are the characteristics of the Sādhārana or General type of Jivas

The Sādhāraṇa or General Type is again sub-divided into (1) Sūksma (In-corporeal) and (2) Bādara or Corporeal

The Sūksma or Incorporeal type of Sadharana Vanaspati Kāyika Jivas is explained in Samgrahinī Prakaraṇa as follows :- " There are innumerable spheres (golāh), each sphere possesses innumerable nigodas (i-e Sādhāraṇa types of Jivas) and in each nigoda there are ananta (infinite) Jivas

According to the tradition of the Jaina Āgamas, the subdivisions mentioned above are respectively known as (1) Sāmvy-

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३ निगोदो भदन्त ! कालत कियच्चिरं निगोदत्वे भवति ? गौतम ? जघन्येनान्तमुहूर्तमुत्कर्षेणानन्त काल । तत्र अनन्ता उत्सर्पिण्यवसर्पिण्य क्षेत्रत अर्धतृतीया पुद्गलपरावर्त्ता ।

avahārika साव्यवहारिक and A-sāṁvyavahārika असांव्यवहारिक Those that are produced from the original sūkṣma (in corporeal) type of nigodas into the rest of the types of Jivas i-e Prithvi Kāyika Ap Kāyika etc are known as Sāṁvyavahārikas on account of their contact with Prithvi etc. And those that reside in the sūkṣma nigoda right from the beginning are known as A-sāṁvyavahārika in absence of any such contact

Now the question is whether these nigodas can ever come to the category of Sāṁvyavahārika, from that of the A sāṁvyavahāka. It is said in Viśeṣāvaśyaka That those that are found to have come from the category of Sāṁvyavahārika are really speaking obtained from the original category of Vanaspati-kāya.

From amongst the Sāṁvyavahārikas there are some which return to the original state of sūkṣma (in corporeal) nigodas; but even in that condition these nigodas do not cease to be Sāṁvyavahārika on account of their falling into the said contact with Prithvi Kāya etc.

According to the Bhagavati Sūtra, the life of Sūkṣma nigoda has been measured as covering innumerable Avasarpiṇi and Utsarpiṇi ages.

The Āgamas give the longevity of the Bādara type of nigodas as seventy crore crores of Sāgars The age of Sādhāraṇa (General) type of Vegetable-bodied Jivas is measured as 2½ times their Bādara (corporeal) and Sūkṣma (in-corporeal) lives together as said in Pañca Saṁgraha

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Syāmācārya has also supported the above-stated view in Prajñā-panā (Pannavaṇā) Sūtra. The term golā (spheres) is used because on a small region equal to the point of a hair innumerable nigodas are existing and in each nigoda there are ananta (infinite) Jivas.

Now, the names of several welknown, Sādhārana Vanaspati Kāyika Jīvas are ennumerated —

Some Ananta Kāyika Jīvas

अथ येषां लोकप्रसिद्ध्याऽनन्तकायता तेषां कानिचिन्नामानि माथा द्वयेनाह—

कंदा अंकुर किसलय-पणगा सेवाल-भूमिफोडा य ।
अद्दयतिगगज्जर मोत्थवत्थुलाथेगपल्लंका ॥ ९ ॥

कोमलफलं च सव्वं, गूढसिराइं सिणाइपत्ताइं ।
थोहरि कुँआरि गुग्गुलि गलोयपमुहाइ छिन्नरुहा ॥ १० ॥

Kaňdā-ankura-kisalaya-paṇagā-sévāla-bhûmiphodā ya ।
Addayatiga-gajjara-mottha,-valthulā-théga-pallaṅkā 9

Komala-phalam ca savvam, gūddha sirāim sināi pattāim ।
Thohari-kumāri gugguli guloya pamuhāi cchinnaruhā. 10

[कन्दा अङ्कुरा किसलयानि पनका शेवालं भूमिस्फोटाश्च ।
आर्द्रकत्रिकं गर्जरं मुस्ता वस्तूलः थेगः पल्लङ्कः ॥ ९ ॥

कोमलफलं च सर्वं गूढशिराणि सिनादिपत्राणि ।
थोहरी-कुमारी-गुग्गुल-गडूची प्रमुखाश्च छिन्नरुहाः ॥ १० ॥

Trans 9-10 Kandā (Bulbous Vegetation such as onions, garlic etc) Ankurā-sprouts, Kisalaya-tendrils-young leaf-buds, Panaga (panaka)-would-fungus, sévāla-Moss, bhūmiphodā-mushrooms ārdraka trikam-three kinds of ginger, garjaram-carrots, mottha (mustā) -Nāgara-motha-a kind of fragrant vegetation, vatthulā-a vegetable known as Bathuvā, théga (stéka)-a species of bulbous roots, pallankā-palyankah-A vegetable of that name Also, all kinds of soft fruits (before the formation to hard kernel e g ebony frurit, mango fruit , leaves like those of jute with hidden veins, and roots like thorny plant, aloe plant, guggula plant (fragrant gummy plant) and galo (gaduci)-a medicinal bitter plant) etc that grow though cut (9-10)

avahārika सांव्यवहारिक and A-sanvyavahārika असांव्यवहारिक Those that are produced from the original sūkṣma (in corporeal) type of nigodas into the rest of the types of Jivas i-e Prithvi Kāyika, Ap Kāyika etc are known as Sāmvyavahārikas on account of their contact with Prithvi etc. And those that reside in the sūkṣma nigoda right from the beginning are known as A-sāmvyavahārika in absence of any such contact

Now the question is whether these nigodas can ever come to the category of Sāmvyavahārika, from that of the A-sāmvyavahāka. It is said in Viśeṣaṇāvati That those that are found to have come from the category of Sāmvyavahārika are really speaking obtained from the original category of Vanaspati-kāya.

From amongst the Sāmvyavahārikas there are some which return to the original state of sūkṣma (in corporeal) nigodas, but even in that condition these nigodas do not cease to be Sāmvyavahārika on account of their falling into the said contact with Prithvi Kāya etc.

According to the Bhagavati Sūtra, the life of Sūkṣma nigoda has been measured as covering innumerable Avasarpiṇi and Utsarpiṇi ages.

The Āgamas give the longevity of the Bādara type of nigodas as seventy crore crores of Sāgara The age of Sādhāraṇa (General) type of Vegetable-bodied Jivas is measured as 2½ times their Bādara (corporeal) and Sūkṣma (in-corporeal) lives together as said in Pañca Saṅgraha

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara, paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Syāmācārya has also supported the above-stated view in Prajñā-panā (Pannavaṇā) Sūtra. The term golā" (spheres) is used because on a small region equal to the point of a hair innumerable nigodas are existing and in each nigoda there are ananta (infinite) Jivas.

मिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽवयवाः, खिल्लूढः कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित एव. भूमिरुहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरुहानि अङ्कुरितानि द्विदलधान्यानि, ढक्कवात्थुलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो वल्लः स एवानन्तकायिको न तु धान्यविशेषः, पलयङ्कः शाकभेदः, "कोमलं विलिय त्ति" अबद्धास्थिका आम्लिका, आलुपिण्डालुकौ कन्दविशेषौ, इत्येते-ऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीव घाततया कथमपि विराधना न विधेया तेषामिति गाथाद्वयार्थः ॥ ९–१० ॥

D C Since dry vegetable cannot posaess infinite bodies because of its lifelessness, the word kandāh should mean green species, as well as, several dry species, Sprouts of trees like ghosatakī (a kind of vegetable known as घोसोडा or तुरीयां, karīra (a tree known as केरडा Kéradā bearing sour berries), varuṇa vaṭa (a species of banyan tree, nīmba (Agadircta Indica लीमडो etc which are young and have not become thick, should also be included under the category ol Ananta-kāyika or multi-bodied Vanaspati Kāyika Jīvas. Sīmilarly young leaf-buds are also ananta-kāyika at the time of their springing forth

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व्याख्या–कन्दाः–भूमध्यगा वृक्षावयवास्ते चाशुष्का एव ग्राह्याः, शुष्काणां तु निर्जीवत्वादनन्तकायिकत्वं न संभवति। तथा अङ्कुराः उद्गमना यस्यायां अव्यक्तदलाद्यवयवा योपावकीकरीरवरुणपत्रनिम्बादितरुणामङ्कुराः सर्वेऽप्यनन्तकायिका। किंच (स) लयानि उद्गच्छन्नूतनकोमलपत्राणि तान्यप्यनन्तकायिकानि मौढपत्रादर्वाग्वीनस्योष्णूनावस्थालक्षणानि सर्वाणि, न तु फानिविदेव। यत –सव्वोऽवि किसलओ खलु उग्गममाणो अनंतओ भणिओ। सो चेव विवड्ढतो, होइ परित्तो अणंतो वा॥ १॥ इति। पनका पञ्चवर्णा फुल्लि। सेवाल प्रतीत। भूमिस्फोटानि ग्रीष्मवर्षाकालभावीनि छत्राकृतीनि लोकप्रतीतानि वा। "अद्दयविय त्ति" आर्द्रकत्रिकं आर्द्रक-मद्दयेरः, आर्द्रहरिद्रा, कपूरकस्तिकद्रव्यविशेष। गजराणि प्रतीतानि। तथा मुस्तादीनां चतुर्णां स्वरूप द्वाभिंशदनन्तकाय व्याख्यायां व्याकरिष्यते। तथा सर्वं कामलं पर्वं अनिवद्धास्थिकं तिन्दुकाम्रादीनां। "गूढसिराइ त्ति" गूढानि सिराणि अप्रकटसन्धीनि गजपणपत्राणी-वाविद्धात संधीनि पत्राणि येषां तानि। बहुबीजाविपलोपे सिद्धिः। एवदुक्तलक्षण, न तु द्वाभिंशदनन्त कायिकेषु सन्ध्याप्रूणमिति। "थोहरि त्ति" स्नुहादीनां चतसृणामौषधीनां छिन्नकराणां च स्वरूपं द्वाभिंशदनन्तकायिकेषु व्याख्यानयिष्यति। इह हि ग्रन्थगौरवा सम्प्रतया द्वाभिंशदनन्तकाया मोक्ताः सूचना मात्रमिति कृत्वा, तथा प्युच्यन्ते तद्यथा–"सव्वा हु कंदजाई" इत्यादि गाथापश्चार्धं सूत्रतो न लिख्यते विदितत्वाद अर्थाद्विधिपते–हु शब्दोऽवधारणे, सर्वैवकन्दजातिर नन्तकायिका। तथा सूरण कन्दोऽर्शोऽघ्न, वज्रोऽपि कन्द विज्ञेयः, आर्द्रकत्रिकं पूर्वं व्याख्यातं ज्ञातव्यं, शतावरी विराजिके वल्लीभेदो, कुमारी मांसल पत्राकाकारपत्रा गाडरी स्नुहीतरुः, गडूच्यापि वल्ली प्रतीतव, लशुनः कन्द-विशेष "वसकरलु त्ति" रोपकानि नवपल्लवपत्रकाणि करेडुकतया प्रती तानि गजरः गाजरो रक्तकन्द, मरणको वनस्पतिविशेषः येन हस्तेन गर्त्तिका स्यात् थोहः पद्मिनीकन्द, गिरिकर्णिका वल्लीविशेषः तस्याः किस लयानि पत्राण्यप्यनन्तकायिकानि, सीरिंगुक-मेगावरि कन्दो, मुस्ता वराह

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The forms of thohari etc, as well as, of mustā and the three following it, will be explained while ennumerating the thirty-two varieties of Ananta-Kāyikas The author suggests that the whole species of root-vegetable is Ananta kāyika The bulb

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Aśoka Tree and several others The roots, bulbs, trunks, bark, branches and small leaves of these trees have innumerable souls Their leaves have an individual soul, their flowers have numerovs souls and their fruits have one kernal or stone.

II *Bahu bīja Trees* are of many kinds They are (1) Agasthika अगस्थिक A kind of tree with many seeds (अगत्थियो) (2) Tīnduka तिन्दुक A tree bearing fruit with many seeds (टींबरू) (3) Kapitthaka कपित्थक. Wood-apple Tree (कोठ) (4) Ambādaka अंबाडग-आम्रातक Āmrātaka-A tree the fruit of which is full of seeds (अंबाडा) (5) Mātulinga मातुलिंग Bijoru (6) Bilva बिल्व Bael Fruit (बिल्ला) (7) Āmalaka आमलक Āmlā आमळा (8) Phaṇasa फणस Bread-fruit tree (9) Dādama दाडम Pomegrenate (10) Aśvattha अश्वत्थ Peepal Tree (पींपळी) (11) Umbaro उंबर Udumbara उदुम्बर Ficus Glomerata (12) Vata वट Banyan Tree वड (13) Nya grodha न्यग्रोध A Banyan tree with the branches spreading all around (14) Nandi Vriksa नंदिवृक्ष Pārasa Peepal (पारसपीपळो) (15) Pippali पिप्पली Long pepper (पीपर) (16) Śatarī शतरी A kind of peepal (17) Plaksa Vriksa प्लक्ष वृक्ष Peepal (18) Kākodumbaro काकोदुंबरो Small Umbara (ढेड उंबरो) (19) Kustumbari कुस्तुंबरी A specie of wild fig (20) Deva-dāli देवदाली A creeper of this name having fruits with many seeds. (21) Tilaka तिलक Tilaka tree (22) Lakuca लकुच A species of phanas (23) Chatraugha छत्रौघ Name of a tree (24) Śirīsa शिरीष Mustard plant (सरसव) (25) Saptaparṇa सप्तवर्ण A memorial tree of Nāga-Kumāra gods. (सातवीण) (26) Dadhiparṇa दधिपर्ण A memorial tree of Dvīpa Kumāra gods (27) Lodhra लोध्र Lodhra Tree (28) Dhava धव Name of a tree (धावडी). (29) Candaṇa चंदन Sandal-wood (30) Arjuna अर्जुन Terminalia Alata glabra. (31) Nīpa नीप Kadamba tree (32) Kutaja कुटज Arbemesia Indica (इन्द्रजव) and (33) Kadamba कदम्ब Kadamba tree and several others are Bahu-bīja (multi-seeded) trees The roots, tubers, trunks, bark, branches and offshoots of these trees have innumer-

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(10) Oṣadhi ओषधि Plants whose all the parts are destroyed after their fruits have become ripe (11) Jalaruha-Plants growing in water Lotus etc and (12) Kuhaṇā (a kind of vegetation of the shape of an umbrella.

I. *Trees*—Trees are (1) Ekāsthika-with one kernel or stone in their fruit, and (2) Bahubijaka with many seeds in their fruit. *Ekāsthika Trees* are Limbado नीमडो Neem Tree (2) Āmbo आंबो Mango tree (3) Jāmboo (जांबु) Jambolans (4) Kosāmra कोसाम्र Kṣudrāmra क्षुद्राम्र Jangali Āmbo जंगली आंबो varieties Mango-trees (5) Sāla साल Teak wood tree (6) Aśkola अशोक A species of large tree oil bearing seeds. (7) Pilu पीलु A particular tree and its fruit (8) Sélu सेलु A tree that produces phlegm (9) Sallaki सल्लकी A kind of tree. (10 Mocaki मोचकी Śemalo शेमलो-A vegetation of that name (11) Māluka मालुक Black Tulasi. A species of tree (12) Bakula बकुल Bakul Tree बोरसिली. (13) Palāsa पलास Palāsa Tree खाखरा (14) Karañja करंज Karanja Tree (15) Putranijiva पुत्रजीव A tree named जीवपुत्र Jiyāputra which is used for securing the birth of a son (16) Aristha अरिष्ठ Soap-berry Tree अरिठा 17) Bahéḍā बहेडा (बिभीतक) (18) Haritaka हरितक Haradā (19) Bhillātaka भिल्लातक Marking nut Tree भिलामा (20) Umbébharika उंबेभरिका (21) Dhātaki धातकी Dhātaki trees round the salt sea (खारटी) (22) Priyāla प्रियाल Rāyaṇa tree under which the 4th Tirthaṅkara attained Perfect Knowledge (23) Pūtikaranja (पूतिकरंज) The worshipful Karanja Tree (करंज) (24) Śālaṣṭā शालष्टा (25) Sisapā सिसपा A tree called sisama. (26) Asana असन A tree of Bivaka (बीवा) (27) Punnāga पुन्नाग Nagra Késara tree (28) Nāgavrikṣa नागवृक्ष Vacchanāga, Aconite tree. (29) Sivaṇa सीवण Sriparṇi सोपर्णि Sévan Tree (30) Aśoka अशोक

prickly plants of different varieties of *thohara* (थोर), the creeper of gaduci, the bulb of garlic, the soft bamboo fruits, the red carrot, the creeper of Lavaṇika the root of Padmini, the creeper

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(43) Kétaki केतकी Ketaki Plant (44) Ganja गञ्ज Ganja Hemp flower (गाजो) (45) Pātalā पाटल Red Rose-tree (46) Dāsi दासि Name of a cluster (47) Ankola अंकोल Ankola Tree, and several others

IV. Gulma (गुल्म) are of various kinds (1) Sairiyaka सैरियक A kind of bushy tree (कटाशेरियो) (2) Navamālika नवमालिका A plant of Jasmine type (नरमोनवमालती) (3) Korantaka कोरण्टक Hajārā Plant (4) Bandhujīvaka बन्धुजीवक Flower of Baporiya tree (बपोरीयु) (5) Manojja. मणोज्ज A specie of Mogara shrub (6) Priya प्रिय ? (7) Pāṇa पाण ? (8) Kaṇayara कणयर Kaṇéra shrub (कणेर) (9) Kujjaya कुज्जय Kubjaka कुब्जक Rose tree सफेद गुलाब (10) Sinduvāra सिंदुवार Nagoda tree with yellow flower (निर्गुंडी) (11) Jāi जाई Jāi shrub (12) Moggara मोग्गर Mogharā shrub (मोगरो) (13) Jāhiyā जूहिया Jāi shrub (जूई) (14) Mallikā मल्लिका Mālati shrub (मालती) (15) Vāsanti वासन्ति Vāsanti (नेमाली) (16) Vatthula वत्थुल Bashavā shrub (17) Kasshula कत्थुल ? (18) Sevāla सेवाल A species of bushy trees (19) Granthimaka ग्रन्थिमक A kinds of flowering plant (20) Magadantikā मगदन्तिका A Jasmine shrub (21) Campakajāti चपकजाति Campā tree (22) Navanikā नवनीका Navanikā shrub (23) Kunda कुन्द A species of Mogara shrub (24) mahājāti महाजाति A particular shrub by vegetation. There are several other varieties

V Latā (creepers) are (1) Padma-lata पद्मलता Lotus-creeper (2) Nāgā-latā नागलता Creepers of Nāga trees (3) Aśokā अशोकलता Creeper of Aśoka tree (4) Campaka latā चम्पकलता Creeper of Campā (5) Cūta latā चूतलता Mango creeper (वेलीयो आंबो) (6) Vana-latā वनलता Vana-latā creeper (7) Vāsanti-latā वासंतीलता Mogaravéla (8) Atimukta latā अतिमुक्तलता Mādhavi creeper (9) Kunda कुन्द Mogara creeper (10) Syāmalatā श्यामलता A kind of bushy vegetation There are many similar creepers.

VI Valli (véla) are (1) Puspaphali पुष्पफली The creeper of pumkin (कुष्माण्ड-कोहळु) (2) Kalingi कालिंगी A kind of water-melon

of Suraṇa सुरण which is a remedy for piles vajra-kanda (a kind of hard bulb-root) three kinds (Ārdraka-trika) creepers of saiśvari and virālikā, the aloe plant having large muscular leaves, the

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able souls Their leaves have one soul for each leaf their flowers have numerous souls-and their fruits have many seeds for each fruit.

III Guccha (clusters) are (1) Vāṅgiṇī वांगिणी Brinjal (वैंगणी). (2) Śallakī शल्लकी A kind of tree शलेजु गुगेरी (3) Thuṇḍakī थुण्डकी Cotton-Pods (बोण्डकी) (4) Kaccūrī कच्चूरी Dhamasa Plant धमसो. (5) Jāsumaṇa जासुमण The chinese rose plant (6) Rupiṇī रुपिणी White Arka Plant (धोळो आकडो) (7) Āḍhakī आढकी Tuvar corn plant. (8) Nīlī नीली Indigo (नळी). (9) Tulasī तुलसी The Tulasi plant. (10) Mātuliṅgī मातुलिंगी Citron plant (मातोरु) (11) Kucchubhariya कुच्छुभरिय or Kaustumbharika कौस्तुम्भरिक A plant of that name. (12) Pippalikā पिप्पलिका Long Pepper (पीपर). (13) Alasī अलसी The mustard-plant (14) Kāka māci काकमाची A vegetation yielding sweet fruit (पेंडवो) (15) Patola-kandalī पटोलकन्दली Bitter Paravara plant (16) Vhārvī भिरव्ही? (17) Vastula वस्तुल Bathuvā plant (18) Badara बदर Berries (बोर) (19) Pattaura पत्तूर? (20) Śyauna शीयोन? (21) Javasaya जवसय Javāsā (with red flowers). (22) Nirguṇḍī निर्गुण्डी Nagoda (नगोड) (23) Kastumbarī कस्तुम्बरि Dhāna (धाणा) (24) Aithal अथल? (15) Talaṇḍī तलण्डी? (26) Saṇa सण Hemp (27) Paṇa पण A particular Vegetation (28) Kāsamarda कासमर्द Kasundaro (कसुन्दरो) (29) Agghāḍaka अग्घाडक Āghrāṭaka आघ्राटक A plant of the name growing in marshy places (अघाडो) (30) Śyāmā priyaṅgu श्यामाप्रियंगु Priyangu plant (गजपीपर) (31) Sindhuvāra सिन्धुवार Nagoda tree bearing white flowers. (32) Karamarda करमर्द Name of a tree producing berries करमदा (33) Addarusaga अद्दरुसग Araduso (अडूसो) (34) Karira करीर Kérado केरडो (35) Airāvaṇa ऐरावण Name of a plant (36) Mahiṭṭha महिट्ठ An order of plants. (37) Jāulaga जाउलग A kind of vegetation growing in clusters (38) Mālaga मालग? (39) Parilī परिली? (39 Gajamāriyā गजमारिया Kareṇa (करेण) (40) Kuvua Kāryā कुवुकारिय name of a vegetation (41) Bhaṇḍī भण्डी Majiṭha मजिट्ठ (42) Jāvanti जावन्ती Dodī (दोडी)

prickly plants of different varieties of *thohara* (थोर), the creeper of gaduci, the bulb of garlic, the soft bamboo fruits, the red carrot, the creeper of Lavaṇika, the root of Padmini, the creeper

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and leaves of girikarṇikā (a creeper so named) the roots of *Khirviṭaka* and *thega* the green species of musta which is very much liked by boars, the bark of lavaṇa tree the root of Khi-

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(वटपुष्प) (3) Tumbi तुम्बी Gourd (4) Trapuṣi त्रपुषी Cucumber (काकडी) (5) Elavālunki एलवालुंकी A kind of cucumber (6) Choṣātaki चोषातकी Bitter (कडवा चोसोडा-तुरियाकोशिंब) (7) Paṇḍolā पण्डोला Paṇḍolavela (8) Nili नीली Indigo नळी (9) Kangu latā कंगुलता A creeper of that name (10) Karkotaki कर्कोटकी A species of cucumber कर्कोटकीवेल (11) Kāravalli कारवल्ली A creeping plant on which the vegetable known as Kārēlā grow (कारेलाचीवेल) (12) Subhagā सुभगा A creeper so named (13) Kuyavā कुयवा A creeper so named (14) Vāguli वाकुली Vyākuli व्याकुली A creeper so named (15) Pāpavalli पापवल्ली A creeper so named (16) Dévadāli देवदाली A creeper of this name having many living beings (17) Apphoyā अप्फोया Name of a creeper (अनन्तमूल) (18) Atimukta latā अतिमुक्तलता Mādhavi-Vāsanti creeper (19) Nāgalatā नागलता The betel-leaf creeper (नागवेल-तांबुलवेल) (20) Kriṣṇa कृष्ण Name of creeper (अनंतवेल) (21) Sūrya valli सूर्यवल्ली A creeper so named (सूर्यवल्लीची वेल) (22) Saṃghatia संघट्ट A species of creeper (23) Sumanasā सुमनसा A creeper so named. (24) Jāsumana जासुमन Chinese-rose (जास्वंद) (25) Kuvindavalli कुविन्दवल्ली A creeper so named (26) Mridvika मृद्विका Grepes creeper (27) Āmbavalli आम्बवल्ली A creeper having acid juice (28) Kalravidārika कालविदारिका kind of bulbous, root (29) Jīvanti जीवन्ति A creeper of that name (30) Govālli गोवल्ली Name of a creeper (31) Pāṇi पाणि A water creeper (32) Māsāvalli मासावल्ली A kind of creeper (33) Gunjāvalli गुञ्जावल्ली A shrub of red black berries (कोंडीचीवेल) (34) Vallāni वल्लानी A creeper so named (35) Girikarṇikā गिरिकर्णिका A creeper of that name (36) Māluka मालुका Name of a creeper (37) Abjanali अब्जनली A kind of a creeper (38) Dadhikāmuka दधिकामुक A creeper of that name (39) Kakali काकलि Name of a creeper (40) Mogali मोगली Mogara creeper (41) Arka-bondi अर्कबोंदि A kind of creeper and several others.

VII Parvagā (Knotty Vegetations) are (1) Ikṣu इक्षु Sugar cane (ऊस) (2) Ikṣu-vāṭikā इक्षुवाटिका Fields where sugar-canes are grown (3) Virana वीरण A kind of scented grass (वाळा) (4) Ikkada

lluda, the tender thread-like Amritavalli, the mulaka plant, the above-stated mushrooms, the sprouted pulses, the vegetable of Dhakkavatthui the Sukara plant and the vegetable creeper of Palyaṅka, the soft tamarind fruit and the dry fruits of

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इक्कड A kind of knotty shrub (5) Bhamāsa भमास A particular vegetation (6) Sara सर A kind of weed (भुस सरकट रामसर) (7) Vétra वेत्र A cane plant (नेतरनी सोटी) (8) Timira तिमिर A kind of mountainous plant (9) Śataporaga शतपोरग A sugarcane with 100 knots (10) Nala नल A kind of reed (नरु) (11) Vamśa वंश Bamboo (बांस) (12) Véṇu वेणु Bamboo (13) Kanaka कनक A species of bamboo (14) Karkā-vamśa कर्कावंश A kind of bamboo (15) Cāruvamsa चारुवंश Name of bamboo (16) Kūtaka कूटक A plant bearing white flowers (17) Vimaka विमक A species of knotty trees (18) Kaṅdā-véṇu कंदावेणु A vegetation of Parvaga sort (19) Kalyānaka कल्याणक A tree of that name

VIII Trina तृण Grasses are (1) Sétika सेटिक A kind of grass (2) Bhantiya भंतिय Bhrāntika भ्रान्तिक A sort of grass (3) Hotrika होत्रिक A kind of grass (4) Darbha दर्भ A kind of sacred grass (5) Kusa कुश Darbha grass (6) Podaila पोडइला A kind of mouutainous grass (7) Arjuna अर्जुन Arjuna grass (8) Āsādhaka आषाढक A kind of vegetation (9) Rohitāmśa रोहिताश So named (10) Bhūsa भूस Husk (भूसो) (11) Eranda एरंड Castor-oil plant (12) Kuruvinda कुरुविन्द A kind of grass (नागरमोथ) (13) Karakara करकर A kind of vegetation (करकरशुण्ठ) (14) Vibhanga विभङ्ग A kind of grass (15) Madhara मधुरतृण Tree of Śata pushā शतपुष्पा (16) Triṇaka तृणक A kind of grass (17) Ksuraka क्षुरक The Tilaka tree (18) Sippaya सिप्पय A grass so named

IX Valaya (with circular bark) Vanaspati Kāyas are (1) Tāla ताल Palm Tree (ताड) (2) Tamāla तमाल Tamāla Tree (तमाल) (3) Takkali तक्कलि Takkali Tree (4) Toyali तोयली ? (5) Sāli साली Pine Tree (सरमडो) (6) Sālakalyāṇa सालकल्याण Name of a tree (7) Sarala सरल Pine Tree (देवदार) (8) Jāvatti जावत्ती Jātipatri जातिपत्र The outer skin of Nut-meg (जावंत्री) 9) Kétai केतइ A flowering plant so named (केतकी) (10) Kéla केळ कदली Kadali Plant ain (11) Carma vriksa चर्मवृक्ष

and leaves of girikarṇikā (a creeper so named) the roots of *Khirnaka* and *thēga* the green species of mustā which is very much liked by boars, the bark of lavaṇa tree the root of Khi-

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VII Parvagā (Knotty Vegetations) are (1) Ikṣu इक्षु Sugar cane (ऊस) (2) Ikṣu-vāṭikā इक्षुवाटिका Fields where sugar-canes are grown (3) Vīraṇa वीरण A kind of scented grass (वाळा) (4) Ikkaḍa

अथ अनन्तकाया द्वात्रिंशदधिका वेति संदेहनिरासार्थं सूत्रकृद्गाथयाह–

इच्चाइणो अणेगे, हवंति अणंतकायाणं ।
तेसिं परिजाणणत्थं लक्खमेयं सुए भणियं ॥ ११ ॥

गूढसिरसंधिपव्वं, समभंगमहीरुहं (रगं) च छिन्नरुहं ।
साहारणं शरीरं तव्विवरीयं तु पत्तेयं ॥ १२ ॥

Iccāiṇo anégé havanti Aṇanta Kāyānam ।
Tésim parijāṇaṇattham lakkhaṇameyam sué bhaniyam 11.

Gudha sira sandhi pavvam, samabhañgamahiruham (ragam) ca chinna ruham Sāhāraṇam śarîram tavvivarîyam tu pattéyam. 12

Rice (3) Godhûma गोधूम Wheat-plant 4) Java जव Barley (5) Java-java जव जव A corn of this name (6) Kala कल Beans वटाणा (7) Masūra मसूर A pulse called Masūra (8) Tala तल Sesamum (9) Mugga मुग A kind of pulse मग (10) Māsa माष A kind of beans अडद (11) Nispāva निष्पाव A kind of beans वाल (12) Kulattha कुलत्थ A kind of pulse कलथी (13) Ālisandaka आलिकसंदक–A kind of corn चोळा (14 Satîna सतीन A kind of pulse मठ (15) Pali–Mantha पलिमंथ Black grāma चणा 16) Alasî अलसी A kind of corn अलसी (17) Kusumbha कुसुम्भ A kind of cereals कसुंबो (18) Kodrava कोद्रव A kind of inferior corn कोदरो (19) Kañgu कंगु Panic seed कांग (20) Hālaka हालक A kind of corn so named (21) Varaṭṭa वरट्ट Banti वटी 22) Sāma साम A kind of corn (23) Koradusaka कोरदूषक A kind of corn (कोदरा) (24) Saṇa सण Hemp. (25) Sarasva सरसव A oily corn (सरसव) (26) Mulaka-bîja मूलकबीज Seeds of Radish etc

XII Jala-ruhā (vegetations growing in water) are 1) Udaka उदक ? (2) Avaka अवक ? 3) Panaka पनक ? (4) Sévāla सेवाल Moss 5) Kalambuka कलंबुक A kind of aquatic plant (6) Hadha हढ A kind of aquatic plant (7) Kaséruka कसेरुक Natue of an aquatic plant (कसेरू) (8) Kaccha कच्छ ? (9) Bhānî भाणी ? (10) Utpala उत्पल Bluelotus-Sun-lotus. (11) Padma पद्म Lotus (सूर्यविकाशीकमल) (12) Kumuda कुमुद White Lotus (सफेद कमळ-चन्द्रविकाशीकमळ (13 Nalina नलिन variety of lotus (14) Śubhaga सुभग A variety of Lotus (15) Sangandhika सौगन्धिक

luka and pindāluka all these are Ananta-kāyika or multi-bodied Vanaspati Kāya Jīvas, and hence genuine śrāvakas should necessarily abandon them. Because by eating them a multitude of small living animalcules are very likely to be killed

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A kind of tree (चर्मवृक्ष) (12) Bhuja Vriksa भुजवृक्ष Bhojapatra tree भोजपत्र वृक्ष (13 Hingu Vriksa हिंगुवृक्ष The asafoetida tree (हिंगुवृक्ष) (14) Lavanga Vriksa लवंगवृक्ष The clove-tree (15) Pūgaphali पूगफली The Betelnut tree (16) Khajjuri खजूरी A kind of palm tree bearing dates (17) Narikila नारिकेल Cocoanut Tree (नारिकेल) and and such other trees.

X Harita हरित Green Vegetables are (1) Ajjorah अजोरह ! (2) Bodāna बोदाना A green vegetable so named (3) Harītaki हरितकि Hardā हरडे (3) Tandulejjaga तंदुलेज्जग Green vegetable तांदळजो (4) Vatthula वत्थुल A green vegetable named Bathuvā (बथुवाभाजी) (5) Poraga पोरग ! (6) Majjarayā मज्जरया A particular vegetable (7) Billi बिल्ली A particular green vegetable (8) Pālakkā पालक्का A common green vegetable so named (पालक) (9) Dagapippali दगपिप्पली A green herb of this name (10) Darvi दर्वी Cabbage cauliflower (11) Sotthiya सोत्थिय Svastika स्वस्तिक A Green vegetable of that name. (12) Sāya साय A vegetable (साक-भाजी) (13) Mandukī मंडुकी Brāhmī a kind of vegetable (14) Mūlka मूलक Radish मूळो (15) Sarisava सरिसव Sarsapa सर्षप Mustard सरसव (16) Ambila अंबिल A kind of sour vegetable अम्लोहपत्री (17) Sāketa साकेत A green vegetation so named (18) Jīvantaka जीवन्तक A green vegetable popular in Mālvā जीवन्तक (19) Tulasī तुलसी Tulsi plant (20) Krisnā कृष्णा Black holy basil plant कृष्णतुलसी (21) Phaṇijjaka फणिज्जक A kind of vegetable मको (22) Ārjaka आर्जक The holy basil, ocymum sanctum तुलसी (23) Bhūjanaka भूजनक A vegetation so named (24) Coraka चोरक A kind of fragrant vegetation known in Nepal as Bhalléur (25) Damanaka दमनक A particular flower-plant दमनो (26) Maruvaka मरुवक A kind of fragrant plant मरुवा (2) Śatapuṣpī शतपुष्पी Deal a kind of vegetation सुवा (28) Indivara इन्दीवर ?

XI Osahi (a class of plants which I've till the harvest ripens) They are (1) Śāli शालि Rice-plant भात (भात) (2) Vrihi व्रीहि

Trans 11. Such are the various types of Ananta-kāyika or Multibodied creatures The following is their distinctive feature laid down by Scriptures for the purpose of identification.

12. The body of the Sādhārana or General Type has hidden veins, joints and knots, it is equally divisible, is threadless, and it grows even though cut. The reverse (is the characteristic of) the Pratyéka or Individual (type, 12

जह वा तिलपपडिया बहुएहिं तिलेहिं सहता संती ।
पत्तेय सरीरण तह होंति सरीरसघाया ॥ ३ ॥

1. Nāṇāvihasamṭhāṇā rukkhāṇam égajîviyā pattā ।
Khandhā vi éga-jîvā tāla-saralaṇaliérîṇam ।

2. Jaha sa-gala sarisavānam silésamissāṇa vaṭṭiyā vaṭṭi
Pattéya-sarîrānam taha honti sarirasamghāyā 2

3 Jaha vā tila-pippadiyā bahuéhim tiléhim samhatā santī
Pattéya-sarîraṇam taha honti sarîra-samghayā. 3

1. The various forms of leaves of Vriksas (trees), gucchas (clusters), gulmas (bunches) etc described above, have a separate soul for an individual leaf So, have their skandhas (trunks) etc. an individual soul For instance, the skandha of Tāla (Palm Tree), Sarala (Pine Tree), Nāliéra (Cocoa-nut Tree) and such other vegetation, has an individual soul

2 Just as, an entire rounded cylinder prepared from sesamum seeds mixed with a sticky substance, is one as regards the cylinder itself, and just as, all the sesamum seeds have their entire bodies and a separate existence, since they occupy their appropriate spaces, in the same way, quite similar is the avagāhanā (capacity of individual existence) of Pratyéka Vanaspati Kayika Jivas

3 Or just as, sesamum sweat-meat cakes have numerous sesamum seeds arranged according to their avagahanā, in the same way, the avagahanā of Pratyéka Vanaspati Kāyika Jîvas becomes similar,

[इत्यादयोऽनेके भवन्ति भेदा अनन्तकायानाम् ।
तेषां परिज्ञानार्थं लक्षणमेतच्छ्रुते, भणितम् ॥ ११ ॥

गूढशिरासंधिपर्व-समभङ्गमहीरुकं च छिन्नरुहम् ।
साधारणं शरीरं तद्विपरीतं च प्रत्येकम् ॥ १२ ॥

Ityādayo néké bhavantibhédā anantakāyānām
Téṣām parijnānārtham lakṣaṇamétacchruté bhaṇitam 11

Gudha śirā-sandhi parva samabhaṅgamahīrakam ca chinna rūham Sādhāraṇam śarīram tadviparītam ca pratyékam. 12]

A kind of lotus (16) Puṇḍarika पुण्डरीक White lotus (श्वेतकमल) (17) Mahāpuṇḍarika महापुण्डरीक A kind of lotus (18) Satapatra शतपत्र A lotus of 100 petals (सौपत्रकमल) (19) Sahasrapatra सहस्रपत्र A Lotus with 1000 petals हजार पंखुड़ी वाला कमल 20) Kalhāra कह्लार A kind of white lotus (21) Kokanada कोकनद Red Lotus (लाल कमल) (22) Aravinda अरविन्द A kind of lotus (23) Tāmarasa तामरस A lotus (24) Bisa बिस A lotus filament (25 Bisa mṛiṇāla बिसमृणाल A lotus-stem (26) Puṣkara पुष्कर Lotus (कमल) (27) Sthalaja puṣkara स्थलज पुष्कर A lotus growing on land etc.

XIII Kuhaṇā (a kind of vegetation growing by germination) are (1) Āya आय A kind of vegetation of the gourd barley (कोयामीलक) (2) Kāya काय A vegetation of that name (3) Kuhaṇa कुहण A kind of vegetation भूमि फोड़) (4) Kuṇaka कुणक Name of a vegetation (5) Dravya halikā द्रव्यहलिका Name of a vegetation (6) Saphā सफा A vegetation having infinite souls (7) Sajjā सज्जा A kind of bulbous root (8) Chhatranka छत्रक A kind of umbrella-shaped vegetation sprouting up immediately after the rains; mushrooms, fungi (9) Vahsi वंशी A vegetation of Kahaṇā type (10) Kuraya कुरय Name of a species of Kahaṇa vegetation.

[illegible]

[illegible]

व्याख्या–१२ "गूढसिरेत्यादि" गूढानि–प्रकटतया अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा। यस्य भाज्यमानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्समभङ्गं। तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं। तथा छित्वा गृहाद्यानीतं शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्प्ररोहति तच्छिन्नरुहं। तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेय तदनन्तकायिकमित्यर्थः। एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति। चः पुनरर्थे। तुरेवार्थे। तथा पुनरन्यदप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा–*चक्कं व भज्जमाणस्स, जस्स गंठी हविज्ज चुन्नघणो। तं पुढविसरिसमयं अणंतजीवं वियाणाहि ॥ १ ॥" इति प्रकटार्थैवेति गाथाक्षरार्थः ॥ १२ ॥

D. C. (11). By saying "such are" the author means that there are even more types of Ananta-Kāya jivas These types

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(36) Kṣirakākote क्षीरकाकोली A kind of vegetation (37) Bhaṅgi भङ्गी A vegetatiou with pungent taste having infinite souls. (38) Krimi rāśi कृमिराशि Name of a kind of vegetation (39) Bhadramustā भद्रमुस्ता A kind of root having infinite lives (नागरमोथ) (40) Lāṅgali लांगली Name of a vegetation having infinite lives (दुधियोवज) (41) Pélugā पेलुगा A particular vegetation (पीलु) (42) Krisnā कृष्णा A kind of vegetation (43) Paula पौल A particular vegetation (44) Hadha हढ A kind of vegetation (45) Hara-tanu हरतणु A vegetation so named having infinite lives (46) Loyāṇi लोयाणी A kind of vegetation having infinite lives. (47) Krisṇa-kanda कृष्णकंद Name of a bulb-root (48) Vajrakanda वज्रकंद A bulbous root so named. (49 Sūraṇa kanda सूरणकंद A root named Sūraṇa (सूरण) (50) Khallada खल्लड A kind of bulbous root; and many others of the same type are Ananta-Kāyika Jīvas

Tṛṇa Mula तृणमूल Kanda-mūla कंदमूल and Vamsamūla वंशमूल have numerous, innumerable, as well as, infinite souls The cluster of Singhātaka सिंघाटक has numerous souls Its leaves have one soul for each leaf, and its fruit has two souls.

व्याख्या-११ इत्यादयः-सूत्रोक्त एव न, किंतु अनेकेऽनन्तकायिकानां भेदा भवन्ति। सिद्धान्ते द्वाविंशतिरेव सन्ति? उच्यते आर्यदेशप्रसिद्धत्वा छ्लोकानां कार्योपयोगिप्रयुक्ता अन्येत्वप्रसिद्धत्वान्नोपयोगित्वाच्च सद्रूपाणां नान्तर्भाविता। अतस्तेषां परिज्ञानार्थमेभ्योऽधिकानामेतद्वर्णनं श्रुते भणितं-व्याख्यातमिति गाथाथः ॥ ११ ॥०

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* Sādhāraṇa Śarīra Bādara Vanaspati Kāyikas are of numerous types. They are:—(1) Avaka अवक A kind of aquatic plant (2) Panaka पनक An aquatic plant (3) Sēvala सेवाल moss (3) Rohiṇī रोहिणी A kind of bitter bark (4) Thiha थिहु Sthihbu थिहु A kind of gross-vegetation having infinite souls. 5) Asvakarṇī अश्वकर्णी A kind of vegetation having leaves of the shape of a horse's ears (6) Siṃhakarṇī सिंहकर्णी. Name of a bulbous root (7) Suṇṭhī सुंठी Dried Ginger (सुंठ) (8 Muṣaṇḍhī मुसंढि A species of vegetation having infinite lives (9 Kunduruṣka कुंडुरुक A kind of ordinary vegetation. (10 Jarū जरू A kind of bulbous root. (11) Kṣīra vidārika क्षीर विदारिका A particular kind of bulbous root (12) Kṣīṇī क्षिणी A kind of vegetation (13) Haridrā हरिद्रा Turmeric (हलदर) (14) Śṛingabēra शृंगबेर Ginger (आदु) 15) Ālukn आलुक Potato (बटाटा) (16) Mulaka मूलक Radish मूळा (17) Kanbū कन्बू A kind of bulbous root (8) Madhuśṛingī मधुशृंगी A bulbous plant of that name (19) Sarpeskandhā सर्पस्कन्धा A bulbous root so named. (20) Chinnaruhā छिन्नरुहा Vegetations which grow even though they are cut. (21) Bijaruhā बीजरुहा Trees which grow by planting seeds. (22) Pādhā पाढा A species of vegetation. (23) Mṛiga vāluhkī मृगवालुकी A root bulb of that name (24) Madhara-rasā मधुररसा A species of vegetation (25 Rājavalli राजवल्ली A creeper of that name (26) Padmā पद्मा A vegetation of that name. 27) Māṭhari माठरी A species of vegetation (28) Danti दन्ती Udumbara tree (उदुंबर) (29) Caṇḍī चण्डी Name of vegetation (30) Kṣīṇī क्षिणी A kind of vegetation (31) Māṣaparṇī माषपर्णी A species of vegetation माषपर्णी (32) Mudga-parṇī मुद्गपर्णी A species of vegetation with many souls. 33) Jīvaka जीवक A kind of vegetation (34) Rēṇukā रेणुका Vegetation so named having infinite souls (35) Kākolī काकोली Name of a kind of vegetation

व्याख्या–१२ "गूढसिरेत्यादि" गूढानि–प्रकटवृत्या अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा। यस्य भाज्यमानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्समभङ्गं। तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं। तथा छित्वा गृहाद्यानीतं शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्प्ररोहति तच्छिन्नरुहं। तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेय तदनन्तकायिकमित्यर्थः। एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति। चः पुनरर्थे। तुरेवार्थे। तथा पुनरन्यदप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा–*चक्कं व भज्जमाणस्स, जस्स गंठी हविज्ज चुन्नघणो। तं पुढविसरिसमयं अणंतजीवं वियाणाहि ॥ १ ॥" इति प्रकटार्थैवेति गाथाक्षरार्थः ॥ १२ ॥

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Trṇa Mula तृणमूल Kanda-mūla कदमूल and Vamsamūla वंशमूल have numerous, innumerable, as well as, infinite souls The cluster of Singhātaka सिंघाटक has numerous souls' Its leaves have one soul for each leaf, and its fruit has two souls.

have been laid down in theory as thirty two only as they are prominently seen in daily life in our own country Others being unknown in this country are not included in that number

D C (12) A Sādhāraṇa Vanaspati Kāyika or Ananta kāyika Jivas can be easily recognised by the following main characteristics —

1 The veins, joints, and knotts of its constituent part namely leaves trunks and branches etc are not openly visible.
2 When cut, it is divided into equal parts.
3. When cut, no threads are seen within its inner parts
4 Though cut, dried and brought home it grows, when associated with water etc, as in the case of Gaduci plant

The characteristics of Pratyeka Vanaspati Kāyika Jiva are just the reverse of those of a Sādhāraṇa one.

Characteristics of Ananta Kāya Jivas

The following verses of Pannavaṇā Sūtra describe the nature of the characteristics of Anata-Kāyika Vanaspati Jivas.

जस्स मूलस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से मूले जे यावन्ने तहाविहा ॥ १० ॥

जस्स कंदस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से कंदे जे यावन्ने तहाविहा ॥ ११ ॥

जस्स खंधस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से खंधे जे यावन्ने तहाविहा ॥ १२ ॥

जीसे तयाए भग्गाए समो भंगो पदीसइ ।
अणंतजीवा तया सा उ जे यावन्ने तहाविहा ॥ १३ ॥

जस्स सालस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे य से साले जे यावन्ने तहाविहा ॥ १४ ॥

जस्स पवालस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे पवाले से जे यावन्ने तहाविहा ॥ १५ ॥

जस्स पत्तस्स भग्गस्स समो भगो पदीसइ ।
अणंतजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ १६ ॥

जस्स पुप्फस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ १७ ॥

जस्स फलस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे फले उ से जे यावन्ने तहाविहा ॥ १८ ॥

जस्स बीयस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से बीए जे यावन्ने तहाविहा ॥ १९ ॥

10 Jassa Mūlassa bhaggassa samo bhango padisai
Aṇanta-jīvé u sé mūlé jé yāvanne tahāvihā 10

11. Jassa Kandassa bhaggassa samo bhaṅgo padisai
Aṇanta-jīvé u sékandé jé yāvanné tahāvihā. 11.

12 Jassa Khandhassa bhaggassa samo bhaṅgo padisai
Aṇanta-jīvé u sé khandhé jé yāvanné tahāvihā 12

13 Jīsé Tayāé bhaggāé samo bhaṅgo padisai ।
Aṇanta-jīvā tayā sā u jé yāvanné tahāvihā 13

14 Jassa Sālassa bhaggassa samo bhango padisai ।
Aṇanta-jīve ya sé sālé je yāvanné tahāvihā 14

15 Jassa Pavālassa bhaggassa samo bhaṅgo padisai ।
Aṇanta-jīvé pavālé sé jé yāvanné tahāvihā 15

16 Jassa pattassa bhaggassa samo bhaṅgo padisai ।
Aṇanta-jīvé u sé patté jéyāvanné tahāvihā 16

17 Jassa pupphassa bhaggassa samo bhaṅgo padisai ।
Aṇanta-jīve u sé pupphé jé yāvandé tahāvihā 17.

18 Jassa phalassa bhaggassa samo bhaṅgo paḍisai ।
Aṇanta-jīvé phalé u sé jé yāvanné tahāvihā 18.

19 Jassa biyassa bhaggassa samo bhaṅgo paḍisai ।
Aṇanta-jīvé u sé bie jé yāvanné tahāvihā 19

List of Thirty-two Anantakāyika Jīvas

The following is the list of the thirty-two Ananta-kāyika Jīvas chiefly met with in daily life in India, and specially forbidden by Jaina Scriptures, as being the source of destruction of infinite numbers of living animalcules

1 All varieties of bulbous roots
2. Vajra kanda, Kriṣṇa Kanda Padma-kanda.
3. Ratālu-kanda Sūraṇa-kanda.
4 लीली हलदर Lili Haladar
(Green Turmeric)
5 लीलो कचुरो Lilo kacuro
6. लीलु आदु (Green Ginger) Lilu Ādu
7 गरमरवेल (गिरिकर्णिका) Gara Mara Véla
8 लीलीमोथ Lili Motha
9 सतावरीवेल Satāvari Véla
10 अमृतवेल Amrita Véla
11 सुवरवली Suara Valli
12. थेगनीभाजी Thega ni bhājī
13 पालंकानीभाजी Pallanka-ni-bhājī
14 वत्थुलानीभाजी Vatthulani-bhājī
15 मूलो (पञ्चांग) Mūlo Radish (all the five parts)
16 गलो Gilo Gulenca
17 लसण Garlic
18. पियांह (डुंगली Onions
19 बटाटु (बटाटा) Potatoes, Ālu
20 गाजर (Carrot) Gājara
21 लुणीभाजी Luṇinbhajī
22. सुवी (सावो) सूवा
23 वेणकारेलो Vaṇsa Kāreli
24 कुंवार Kunvāra
25 विलाडीना टोप Mushrooms
26 All kisalaya patras (newly grown leaf-buds)
27 कुंपी बोरडी Undeveloped tamarind fruits)
28 Sprouts of Pulses
29 Khilludo
30. Khirasudo (Kharasāṇi)
31 Thor थोरनी जाति
32. Bilalli (भोंय कारेलु)

Similar articles of foreign countries should be avoided

STHĀVARA EKENDRIYA JIVAS

SĀDHĀRANA VANASPATI KAYA

Potatoes, Radish, Carrot, Sweet Potatoe.

A Drop of Water Under the Microscope Reveals 36450 Mobile living beings.

TWO-SENSED LIVING BEINGS
Earth-worms 2 Wood-worms.
3 Guinea-worm. 5 Mother of pearl.
6 Conchs, 7 Candanaka 8 Cowrie

List of Twenty-two Abhaksva (Uneatable) Articles

1. Fruits of Banyan Trees
2. Fruits of Peepal Trees
3. पीपरना फल (Pipernāphala Fruits of Piper trees
4 उंबरना फल (Umbaranāphala Fruits of Umbara trees
5 कोठिंबडा (Kothimbadā)
6 मदिरा (Madirā) Wine
7. मांस (Māṁsa) Flesh
8 माखण Mākhaṇa, Fresh Butter
9. मध Madha, Honey
10. हिम Hima, Snow, ice
11 विष Viṣa-Poison
12 करा Karā, Ice-balls
13. काचीमाटी Kāci Māti
14. काचु मीठु Kācu Mithun, Unbaked Salt
15. रात्रीभोजन Rātri bhojana, Taking of food, drink etc after Sunset
16 अनंतकाय Ananta-Kāya

17. बहुबीज Bahu-bija, Fruits with numerous small seeds e.g. अंजिर Anjira Figs

18 बोळ अथाणु Bola Athāṇun, Preserves of mangoes and other fruits not well-exposed to the heat of the Sun, each for a particular period of time

19 रींगणा Ringaṇā, Brinjals

20. अजाण्या फलफूल (Ajānyā phala-phula) Unknown fruits and flowers

21. तुच्छफल (Tuccha phala) Low-quality fruits e g. Pilu पिलु Bora बोर etc in which very little is eatable and a greater portion is fit to be thrown away

22. चलित रस (Calita Rasa), Substances whose वर्ण varṇa (colour) गंध (gandha) smell, etc are changed e. g If cooked food is kept for two days or more, the taste, colour, smell etc of that food, gets deteriorated and it becomes uneatable.

Pratyéka Vanaspati Káyika Jivas

अथ प्रत्येकवनस्पतिलक्षणं शरीरे क केषु स्थानेषु तज्जीवा तत्फलपमाह-

एग सरीरे एगो जीवो जेसिं तु ते य पत्तेया ।
फलफुल्लछल्लिकट्ठा, मूला पत्ताणि बीयाणि ॥ १३ ॥

13. Ega sarīré égo jīvo jésim tu té ya Pattéyā ।
Phala-phulla-challi-kaṭṭhā mūlā pattāṇi bīyāṇi 13.

[एकस्मिन शरीरे एको जीवो येषां तु ते च प्रत्येकाः ।
फलपुष्पे छल्लिकाष्ठानि मूलकपत्राणि बीजानि ॥ १३ ॥

13. Ekasmin śarīré éko jīvo yeṣām tu té ca Pratyékā ।
Phala-puspā-challi kéṣṭāni mūlaka-patrāṇi bījāni 13.

Trans 13. Those which possess one jīva in one body (in the form) of fruit flower bark wood, root leaves, (or) seeds, are known as the Pratyéka or Individual (type) of Jivas. 13

व्याख्या–एकस्मिन् शरीरे, विभक्तिलोपे, एको जीवो यासां वनस्पतीनां, प्राकृतत्वाद्बहुत्वं वा प्रत्येकवनस्पतय इति सामान्यलक्षणं । विशेष लक्षणं व्यनक्ति । चः समुच्चये । तुरेवार्थे । यासां सप्तसु स्थानेषु पृथक् पृथक् जीवा भवन्ति, तानीमानि स्थानानि विभक्ति व्यत्ययात्सप्तम्योः स्थाने प्रथमा, तत्र फलेषु पुष्पेषु त्वचि, काष्ठे मूले पत्रेषु बीजेषु सर्वत्र जीवसद्भावादयं क्रमः फलबीजयोः पत्राणामन्तर्गतत्वमेन-मुपदर्शितः यदुक्तचिस्तयोरुपायिनो । तथा सप्तसु स्थानेषु एक जीवत्वमित्यर्थः । इह सूत्रकृता प्रत्येकवनस्पतीनां

Characteristics of Pratyéka Vanaspati Káya Jiva

The following verses of *Pannavaṇā Sutra* describe the nature of characteristics of Pratyéka Vanaspati Káya Jivas

जस्स मूलस्स मग्गस्स तीरो भगो पदीसए ।
परित्तजीवे उ से मूले जे यावन्ने तहाविहा ॥ २० ॥

जस्स कंदस्स मग्गस्स तीरो भंगो पदीसए ।
परित्तजीवे उ से कंदे जे यावन्ने तहाविहा ॥ २१ ॥

नाममात्रमुपदर्शितं, विशेषो न कश्चिद् दर्शितः, तथापीह नाममात्रविभेदो दर्श्यते तद्यथारुक्खा १ गुच्छा २ गुम्मा ३ लया य ४ वल्ली य ५ पव्वगा ६ चेव। तिण ७ वणलय ८ हरिओ ९ सहि १० जलरुह ११ कुहणाय बोद्धव्वा ॥१॥ इति द्वादशधा प्रत्येक वनस्पतिकायः। एषां विस्तरार्थः प्रज्ञापनादिभ्योऽवसेयः ग्रन्थ गौरवभयान्नात्र लिख्यत इति गाथाक्षरार्थः ॥ १३ ॥

जस्स खंधस्स भग्गस हीरो भगो पदीसए।
परित्तजीवे उ से खधे जे यावन्ने तहाविहा ॥ २२ ॥

जीसे तयाए भग्गाए हीरो भंगो पदीसए।
परित्तजीवा तया सा उ जे यावन्ने तहाविहा ॥ २३ ॥

जस्स सालस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से साले जे यावन्ने तहाविहा ॥ २४ ॥

जस्स पवालस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे पवाले उ जे यावन्ने तहाविहा ॥ २५ ॥

जस्स पत्तस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ २६ ॥

जस्स पुप्फस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ २७ ॥

जस्स फलस्स भग्गस्स हीरो भगो पदीसए।
परित्तजीवे फले से उ जे यावन्ने तहाविहा ॥ २८ ॥

जस्स बीयस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से बीए जे यावन्ने तहाविहा ॥ २९ ॥

20 Jassa mūlassa bhaggassa hīro bhañgo padīsaé।
Paritta-Jivè u sé mūlé jé yāvanné tahāvihā. 20

21. Jassa kandassa bhaggassa hīro bhañgo padīsaé।
Paritta-jive u sé kandé jé yāvanné tahāvihā. 21.

2'. Jassa khandhassa bhaggassa hīro bhañgo padīsaé।
Paritta-jivé u sè khandhé jé yāvanne tahāvihā 22

D C That vegetation (vanaspati) which bears one Jiva in one form, in absence of division, is commonly known as the Pratyéka or Individual type of vanaspati. Explaining the same in particular the author states that in case of such a type, there are individual jivas in seven different parts of the vegetation namely in (1) fruit (2) flower (3) bark (4) wood (5) root (6) leaf and (7) seed. There is one jiva in each part separately and at the same time there is one Common jiva for all the seven limbs to-gether

Here, the author has reiferred to the Pratyéka type of Vanaspati alone, without giving any details, The detailed species of the Pratyéka Vanaspati Kāyika Jivas are 1 Vrikṣas (trees) 2 Gucchas (groves) 3 Gulmas (shrubs) 4 Latā (Creepers) (5) Valli (Tendrils-creepers) 6 Parvagā (Knotty vegetations) 7 Triṇa तृण Grasses 8. Vana-latā, Wild creepers. 9 Harita (Green vegetables) 10 Oushadhi (Corns) 11 Jala-rahas (Water-plants) and 12. Kuhaṇās (Mushrooms etc growing without germination)

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23. Jisé tayā bhaggé hiro bhaṅgo padisaé ।
Paritta-Jivā tayā sā u jé yāvanné tahāvihā. 23

24 Jassa sālassa bhaggassa hiro bhaṅgo padisaé ।
Paritta-Jivé u sé sālé jé yāvanné tahāvihā 24

25. Jassa pavālassa bhaggassa hiro bhaṅgo padisaé ।
Paritta-jivé pavālé u jé yāvanne tahāvihā 25

26. Jassa pattassa bhaggassa, hiro bhaṅgo padisaso ।
Paritta-jivé u sé patté jé yāvanné tahāvihā 26

27 Jassa pupphassa bhaggassa hiro bhaṅgo padisaé ।
Paritta-Jivé u sé pupphé jé yāvanné tahāvihā. 27

28. Jassa phalassa bhaggassa hiro bhango padisaé ।
Paritta-jivé phalé sé u jé yāvanné tahāvihā 23

29 Jassa hiyassa bhaggassa hiro bhaṅgo padisaé ।
Paritta-jivé u sé biié jé yāvanné tahāvihā. 29

Skusma Sthvara Jivas

The details regarding Sūksma Sthāvara Jivs are explained as follows.—

अथ सर्वैकेन्द्रियानाश्रित्य पृथ्व्यादयः पञ्चापि (कीदृशा ?) क्व क्व भवन्ति (इति) तद्विशेषं (च) दर्शयन्नाह—

पत्तेयतरुं मुत्तुं, पंच वि पुढवाइणो सयललोए ।
सुहुमा हवंति नियमा, अंतमुहुत्ताउ अदिस्सा ॥ १४ ॥

14 Pattéya tarum muttum panca vi Pudhavāino sayala-loé ।
Suhumā havanti niyamā, antamunttāu addissā. 14

[प्रत्येकतरुं मुक्त्वा पञ्चापि पृथिव्यादयः सकललोके ।
सूक्ष्मा भवन्ति नियमादन्तर्मुहूर्त्तायुषोऽदृश्याः ॥ १४ ॥

14 Pratyéka-tarum muktvā pancāpi prithivyādayah sakala-loké ।
Sûksmā bhavanti niyamādantarmuhurttāyuso adriśyāh 14.]

Trans 14. Leaving aside, the pratyéka (type of) Vanaspati, the five (varieties) such as Prithvi etc. pervade the whole of the Universe, in suksma (suble) form As a rule, they have an age-limit of an antarmuhûrta (a period of time) falling short of a *Muhurta), and they are invisible 14

व्याख्या—१४—प्रत्येकतरुं मुक्त्वा प्रत्येकवनस्पतिं विहाय पृथ्व्यादयः पञ्चापि कायाः सूक्ष्मनामकर्मोदयात्सूक्ष्मैकेन्द्रियाः केवलीनां ज्ञानगोचराश्चर्मचक्षुषां छद्मस्थानामदृश्याश्चर्मचक्षुर्ज्ञानगोचरा (तीतत्वात्) निरवकाशतया सर्वत्र चतुर्दशरज्जुप्रमाणे लोके भवन्ति । इह सूक्ष्मजीवानां विशेषः सूत्रकृताऽत्र शास्त्रे स्वयमेवोक्तः । बादराणां तेषां तावदागमादर्शयति । तथा चोक्तं *एगिंदिय पंचिंदिय, उड्ढेय अहे अतिरियलोए य । विगलिंदियं जीवा पुण तिरियलोए मुणेयव्वा ॥१॥ पुढवी आउ वणस्सई, वारसकप्पेसु सत्तपुढवीसु ।

*A Muhurta=2 Ghadis or 77 Lavas or a time taken by 3773 respirations.

पुढवी जा सिद्धसिला, तेउ नरतिरियतिरिलोए ॥ २ ॥ सुरलोए वाविमम्मे, मच्छाई नत्थि जलयरा जीवा । गेविज्ज न हु वाही वाहिमभावे जलं नत्थि ॥ ३ ॥ " इति विशेष उक्तः । तथा सूक्ष्मता सूक्ष्माणां सर्वव्यापित्वं दर्शितं । अत्राह शिष्यः–भगवन् ? सर्वत्राञ्जनभृत समुद्गकवद्विश्वं व्याप्य स्थितास्ते सूक्ष्म जीवास्तर्हि मनुष्यादीनां पावनवहनमनवयनाञ्जनासनादिभिरुपघातो भविष्यति । सूरिराह–न तेषां मनुष्यादिभिरुपघातः स्यादतिसूक्ष्मत्वात्, तीक्ष्णखड्गधारया छिद्यमानेऽपि वज्रघातेनाप्युपघातो न स्यात्, एवं वह्न्यादिभ्योऽपि नोपघातः । अतो ये व्यापारैर्न विनश्यन्ति ते सूक्ष्माः इह तेषां कार्यानुपयोगित्वाद् बादरैरेव कार्यकारिता, ये बादरनामकर्मोदयवशाद्धर्मचक्षुषां गोचराः स्युरिति । तथा पुनः सूक्ष्माणामुत्पत्ति-स्थानमभिधायायुः स्वरूपं दर्शयति-निरयादन्तर्मुहूर्तायुषः । कोऽन्तर्मुहूर्तः ? नवसमयेभ्य उपरि समयोनं घटीद्वयं, आगमे नवसङ्ख्यायाः पृथक्त्वसंज्ञा, तदन्तर्मुहूर्तमायुरिति । बादराणामायुः पुरो वक्ष्यति ।

अथ प्रसङ्गात्स्थावराणां संस्थानविशेषं दर्शयति । तथा (च) संग्रहिण्यां–'सुरा समा हुंडिया सेसेत्ति वचनात्, सर्वावयवेष्वलक्षणं हुण्डं तत्संस्थानवन्तः । हुंडत्वेऽपि विशेषं निर्दिशति पृथिव्यप्तेजोवायुवनस्पतीनां । तथा चागमे–' ' पुढवाइणं किं संठाणं पण्णत्ता ? गोयमा ? पुढवी मसूर संठाणा पण्णत्ता, आउ तिपुगबिंदु संठाणा पण्णत्ता, तेऊ सूईकलावसंठाणा पण्णत्ता, वाऊ पडागासंठाणा पण्णत्ता, वणस्सई णाणासंठाणा पण्णत्ता, बेंदिया

एतेभिन्ना पंचेन्द्रियाश्चैव भवन तिर्यग्लोके च ।
विज्ञेयास्त्रिविधाः पुनस्तिर्यग्लोके भवन्ति ॥ १ ॥

पृथ्वी आपो वनस्पतय इतरास्तु भवनेषु भवन्तु पृथ्वीषु ।
पृथ्वी सर्वाभिर्व्याप्ता तेजो वायुश्च तिर्यग्लोके ॥ २ ॥

सुरलोके वापीमध्ये मत्स्याद्या न सन्ति जलचरजीवाः ।
ग्रैवेयकेषु नैव बाधा भावाभावात् जलं नास्ति ॥ ३ ॥

सुराः समचतुरस्र हुण्डसंस्थाना शेषा (वक्ष्यमाणाः)

तेंदिया चउरिंदिया समुच्छिम पंचिंदियतिरिया हुडसंठाणा पण्णात्ता, गब्भ-वक्कंतिया छव्विहसंठाणा. संमुच्छिमामणूसा हुंडसंठाणसंठिसा तथा कर्मग्रन्थिकास्तु–संमूर्च्छिम तिरश्चामपि षट् षट् संस्थानानि वर्णयन्ति–"तथा च तत्पाठः—[२]वेउव्विया वि हुंडसरीरा पडागासंठिया, पंचिंदियतिरियनराणं वेउव्विया अच्चुअताणं देवाणं उत्तरवेउव्विया वि नाणासंठाणसंठिया पण्णत्ता, नारगाणं उत्तरवेउव्विया वि हुंडसंठाणसंठिया चेव" तथा सुराणां संस्थान-भणनावसरे द्वीन्द्रियादीनामप्युक्तं तत्प्रसङ्गतो नाम सूत्रेऽन्तर्णीधि तमिति गाथार्थः ॥ १४ ॥

D C Leaving aside the Pratyéka type of Vanaspati, the remaning five varieties viz Prithvi āp, Tèjas Vāyu, and Sādhāraṇa Vanaspati Kāyika Jivas are the sūkṣma (subtle) or the Invisible types of Jivas as they are not apprehended by the physicial senses They pervade all the Fourteen Rajju Lokas (worlds).

1. The Bādara or Visibles jivas having one sense-organ and five sense-oragans reside in the, Urdhva Loka (Upper World) 2 Adhah Loka (Lower World) and 3 Tiryag Loka (middle World-Tirchā Loka or madhya Loka-a region of rational and irrational beings-measuring 1800 yijans Two-sensed, three-sensed and four-sensed beings are fit to be known to exist in Tirchā Loka, (middle World)

2 Prithvi ap, and Vanaspati (vegetation) are also to be found in the twelve heavenly regions as well as in the seven

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१. पृथ्व्यादीनां भदन्त ! किं सस्थान प्रज्ञप्तम् ? गौतम ! पृथ्वी मसूर सस्थाना प्रज्ञप्ता, आप स्तिबु*बिन्दुसस्थाना प्रज्ञप्ता तेज सूचीकलापसस्थान प्रज्ञप्त, वायु पताकासस्थानः वनस्पति-ननिासस्थान प्रज्ञप्त । द्वीन्द्रिय स्त्रिन्द्रियाश्चतुरिन्द्रिया संमूर्छिमपञ्चेन्द्रियतिर्यञ्च हुडसस्थाना. प्रज्ञप्ता , गर्भव्युत्क्रान्ता षड्विधसंस्थानाः, सम्मूर्छिममनुष्या हुण्डसस्थानस्थिता. ।

२ वैक्रियाण्यपि हुण्डशरीराणि पताकासस्थितानि । पञ्चेन्द्रियतिर्यग्नराणा वैक्रियाणि अच्युतान्ताना देवानामुत्तरवैक्रियाण्यपि नानासस्थान संस्थितानि प्रज्ञप्तानि, नारकाणामुत्तरवैक्रियाण्यपि हुण्ड-सस्थान सस्थितानि चैव ।

divisions of the Lower World known as Nāraka Bhumis. Prishvi type of Jīvas pervades as far as the Siddha-śilā (The abode of Salvation)· Téjas (fire) exists in Nara-Kṣetra (regions of human and sub-human beings) in Tircha Loka (middle World).

3 In the heavenly regions waterannimals such as fish etc are not found in the vāpi (square well (ववी). In the *Graivéyaka havenly regions there no wells and in the absence of wells there is no water

It may be argued against the principle holding the sūkṣma or invisible type of jīvas to be allpervading by asserting that such jīvas are likely to be injured by means of actions-such as running Jumping sleeping eating, sitting etc-of human b ings or similar (sub-human) creatures thus argument could certainly be refused by replying that the form of such jīvas is so exquisitely subtle that they could never injured by any action what so-ever of human beings and the like. These invisibles jīvas could neither be struck by the sharp blade of a sword nor by the blow of a thunder-bolt, nor even by fire etc.

Since they are not affected by any external actions, they are called subtle or Invisible beings These jīvas are employed in material use but the Bādaras or visible beings are certainly employed in use because they are capable of being apprehended by means of sense-organs in terms of name action etc.

The age-limit of the Sūkṣma type of jīvas has been estimated as an antara-muhūrta i-e as much as a period of time ranging between two and nine samayas as the lowest limit to 2 ghatikas less one samaya or 77 Lavas or a period of time taken by 3773 respirations as the highest limit. The number "nine

*Nava Graivéyakas are the three rows of three Vimāns each of the Nine Graivéyaka gods situated above the twelve Heavenly Regions. They are called Graivéyaka because they are situated in The neck of the loka-puruṣa.

has very often been mentioned in Jaina Scriptures as "pritha-katva" signifying any number between two and nine.

The samṭhāṇa (form, figure) of the five Sthāvaras has been mentioned in the "Samgrihini Grantha" as follows:-The form of a Prithvi-kāya jiva resembles that of a seed of Masūra corn, the form of an Ap-kāya jiva resembles that of a buble of water; the form of a Téjas-kāya jiva resembles that of a bundle of needles; the form of a Vāyu-kāya jiva resembles that of a flag; Vanaspati-kāya jivas have a large variety of forms. Two-sensed, three-sensed and four-sensed jivas, as well as, Sammurchima pañcéndriya tiryanca jivas (five-sensed brutes born without the union of parents) have ugly and multi-formed bodies. Those who are born from an embryo, have all the six forms Sammurchima manusyāh (human beings born without the union of parents) have huṇda samsthāna (ugly and irregular forms)

The writers on "Karma-Granthas" mention all the six forms for Sammurchima tiryancas (brutes born without the union of parents) According to them, even Vaikriya bodies have ugly forms and have fan-like figures The Vaikriya forms of five-sensed sub-human and human beings and the uttara-vaikriya forms of Vaimānika gods are mentioned to be of various forms The uttara-vaikriya forms of hellish beings, have ugly and irregular shapes

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The Samṭhāṇa (samsṭhāna) or forms or figures of objects are of the following six kinds viz (1, Parimandala, resembling a bangle or a wheel (2) Vaṭṭa, resembling a ball or a sweet-meat ball (3) Tamsa (tryamsa) triangular-resembling the fruit Śinghād शिंघोड (4) Samacaturasra-a square (5) Āyata-a figure that has length more than its breadth resembling a stick-and (6) Huṇda samsthāna-An ugly-multi-formed figure. Irregular and ugly

(1) O (2) ❀ (3) △ (4) ▭ (5) ‡ and (6) Huṇda-Irregular ugly

Referring to the characteristics of Trasa (Moving) Living beings the author then, proceeds to enumerate Bi-organed or Two-sensed living beings —

Two-sensed Living Beings.

इत्युक्तः स्थावराणां विशेष मक्रमादय त्रसानां प्रोच्यते, पूर्वं तावद्द्वीन्द्रिय-विशेषं प्रकटयन्नाह—

संखकवड्डयगंडोलजलोयचंदणगअलसलहगाई ।
मेहरकिमिपूयरगा बेइंदिय माइवाहाई ॥ १५ ॥

15 Saṅkha kavaḍḍaya gaṅḍola jaloya candaṇaga alasa lahagāi ।
Mehari kimi pūyaragā Béindiya māivahai 15.

[शङ्खः कपर्दको गण्डोलो जलौकाश्चन्दनकालसलहकादयः ।
मेहरकाः कृमयः पूतरका द्वीन्द्रिया मातृवाहिकादयः ॥ १५ ॥

15 Śaṅkhah kapardako gaṅḍolo jalaukāścandanaka alasa lahakādayah Méharakah krimayah pūtaraka dvindriyā mātrivāhikādayah 15]

Trans 15 Śaṅkha (conch) Kapardaka (cowrie) gaṅḍolo (a kind of worm) Jalaukā (leeches) candanaka (a variety of two-sensed beings (अल कोडा); alasā (snake like earth worms that originate in the beginning of rainy season मृगाग अलसोया) lahaka (saliva-insects लालिया), Méharkah (timber-worms) krimayah (intestinal worms) pūtarakā (small red water-insects with black mouths (पोरा) mātri vahikā (white ants or other insects living in timber-wood (घुन) etc are dvindriya or two-sensed living beings 15.

According to Pannavanā Sūtra, the two-sensed living beings are.—1 Pulakiniyā (thread-worms) 2 Kukṣi Kiniyā (worms generated in the belly) (3) Ciṇḍo-laka (Tape-worms (गिंडोला) (4) Ciolonā (two sensed beings found in cow-dung (5) Saumahgala सौमंगल a kind of two sensed beings (6) Vapsimukha

व्याख्या–शङ्खः प्रतीतः, कपर्दको वराटः, गण्डोलका उदरान्तर्बृहत् कृमयः जलौकसः प्रतीताः, चन्दनका जलचरजीव विशेषः। ते तु समयभाषया अक्षत्वेन प्रतीताः, अलसा भूनागाः ये अश्लेषास्ये भानौ जलदवृष्टौ सत्यां समुत्पद्यन्ते, लहको जीवविशेषो विषयप्रसिद्धः। आदिशब्दाच्छुक्तादयो ग्राह्या.। महेरक काष्ठकीटविशेषः। कृमय उदरान्तर्वर्तिनो हर्षा (अर्शो) मूलमपान-कण्डुकराः स्त्रीयोन्यन्तर्गता वा। पूतरा जलान्तर्वर्तिनो रक्तवर्णाः कृष्णमुखाः।

वसीमुख two-sensed beings (7) Sucimukhā सूचिमुख A two-sensed being with a needle-shaped mouth (8) Gojalaukā गोजलौका A two-sensed being styled Gojaloka (9) Jalaukā जलौका Leeches (जळौ) (10) Jālāyus a kind of two-sensed living being. (11) Sankha (conch) (12) Sankhanaka शखनक Small conches (सखला) (13) Ghullā घुल्ला Two-sensed concha-like beings (14) Khullā खुल्ला Conch-like living beings (15) Gulayā (16) Khandha (a two-sensed living being (17) Varāta (Cowrie-a two sensed being). (18) Sauktika सौक्तिक Mother-of pearl (19) Mauktika मौक्तिक Pearls (20) Kalluya. (21) Ekata āvarta एकतआवर्त. (22) Dvidhāāvarta द्विधाआवर्त A kind of two-sensed beings. (23) Nandiyāvarta. (24) Śambuka शबुक A kind of Concha (25) Mātrivāha मातृवाह (White ants or other wood-worms (उधेइ). (26) Śukti-saṃputa (27, Śukti-saṁputa (a pair of mother-of-pearls) (28) Candanaka चदनक A kind of cowries kept as Sthāpanācāryas by Jaina Sādhus (अक्ष कोडा) (29) Samudra-likṣā समुद्रलिक्षा A kind of two-sensed beings produced in seas

Besides these, the worms and insects produced in dead bodies are two-sensed All these creatures are saṁmurchima (born without the union of parents), and because they are saṁmurchima, they have neuter inclinations They are Paryāpta (fully developed) and a-paryāpta (in-completely developed)

The two-sensed beings belong to the Trassa Jāti (type) of living beings. There are numerous Jāti-kulas (families of similar type) such as Krimi-Jāti kula कृमिजातिकुल (family of worm type) Kīta jāti-kula कीटजातिकुल (family of insect type) Vriścika Jātikula

मातृवाहिका गुर्जरदेश प्रसिद्धा चुडेलीति । आदिग्रहणादीलिकादयोऽनुक्ता अपि द्वीन्द्रिया ग्राह्या । सूत्रत्वाच्छन्दोभङ्गभयाद् द्वीन्द्रियपदे विभक्तिलोप, अथवा कर्मधारयो वा । तथाहोभ्यत्रापि आदि शब्दग्रहणेन शङ्खा स्थलजा (अ) भेदभिन्नत्वेन ज्ञेया इति गाथार्थ ॥ १५ ॥

D C Gaṇḍolakas belong to the large type of worms found in the intestines. Candanka is a kind of sea-product resembling conch-shells obtainable from Arabian Sea, largely used by Jaina Sādhūs as Sthāpanācārya (symbolic representations of Ācāryas) while performing their daily religious ceremonies.

By the word 'ādi' conch-shells etc should be understood. Krimis are also intestinal worms found in case of diseases like piles, fistula etc. They are also existing in female generative organs. Pūtaras are water-germs of red colour with black mouths. Mātrivāhika is popularly in Gujarāta as "Chḍéla"

Other insects such as Illiā (इल्ल) etc found on earth as well as, in water should also be included in the list of two-sensed creatures

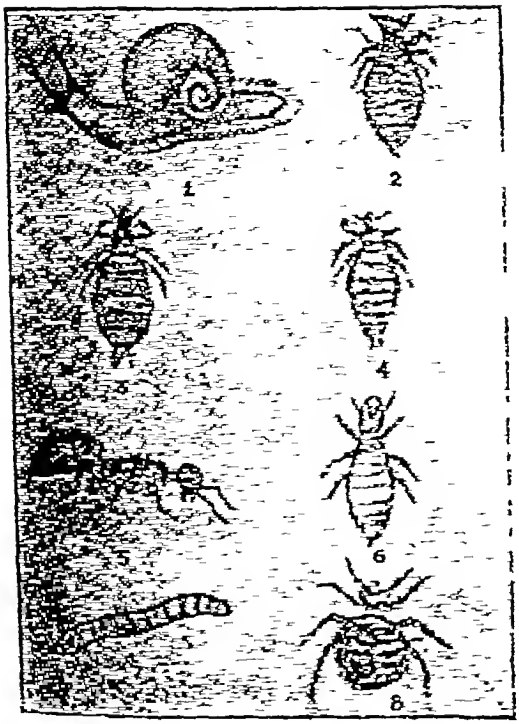
Three-sensed Living Beings

The following are some of the names of three-creatures-

इति द्वीन्द्रियभेदविशेषानुक्त्वा कथिंचित्त्रीन्द्रियजीवनामानि गाथाद्वयेनाह-

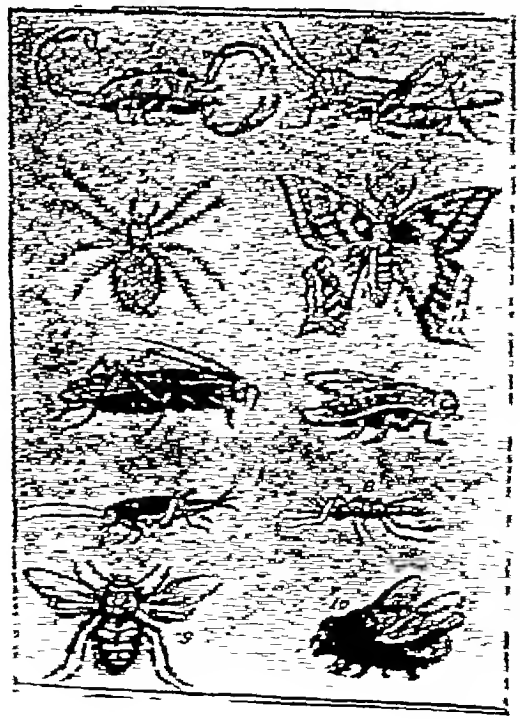
गोयो मंकुणजूणा, पिपीलि उद्देहिया य यकोडा ।
इक्किय पयमिक्कीणा सावयमोकीडमाईओ ॥ १६ ॥

गोयो (family of scorpion type) etc produced from cow-dung Yoni (योनि) is the place of origin. The above-named families of worms, insects scorpions etc of a particular kind are produced from one yoni (place of origin) i.e. cow-dung The seven lakh crore families of two-sensed beings are produced from various yonis (sources of origin)



THREE-SENSED LIVING BEINGS

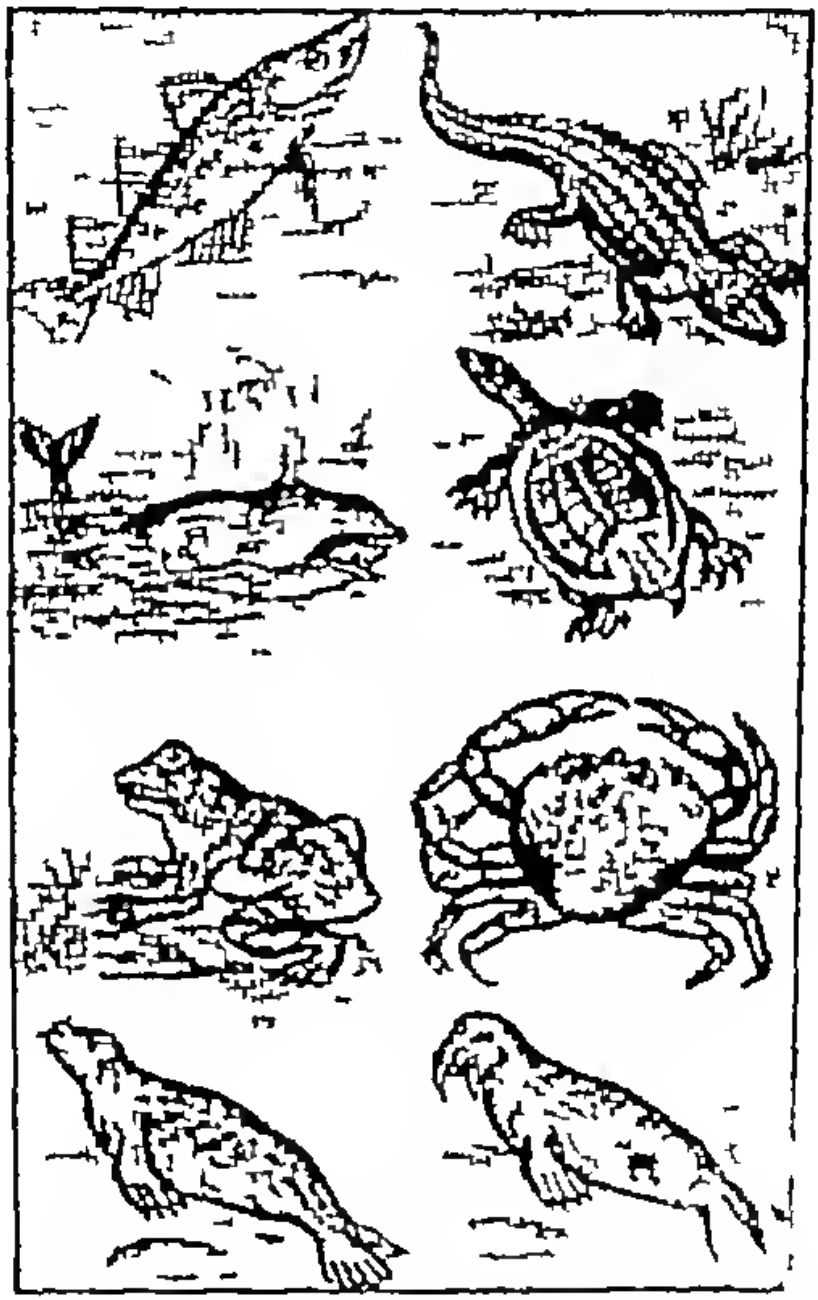
1 Snail 2 Cow-bug 3 Louse, (Black)
4 Louse (white) 5 Black Ant 6 Ant
7 Moth 8 Bug.



FOUR SENSED LEVING BEINGS

1 Scorpion 2 Locust 3 Grass hopper
4 Butterfly 5 Honey Bee 6Fly
7 Gnat 8 Mosquitto 9wash

FIVE-SENSED AQUATIC LEIVING BEINGS



1 Fish 2 Alligator 3 Whale 4 Crab 5 Frog 6 Tortoise
7 Susumāra 8 Sea-Monster

गद्दहयचोरकीडा गोमयकीडा य धन्नकीडा य ।
कुथुगु(गो) वालिय इलिया, तेइंदिय इंदगोवाई ॥ १७ ॥

16 Gomi mankuna Jūā pipīli uddéhiyā ya makkodā ।
Illiya ghayamillio sāvaya go-kida Jāio 16

17 Gaddhahaya Cora-kīdā gomayakidā ya dhanna-kidā ya ।
Kanthugu (go) vāliya iliyā, Téindiya inda-govāi 17

[गुल्मो मत्कूण-यूके पिपीलयपदेहिका च मत्कोटका. ।
ईलिका घृतेलिकाः सावा गोकीटकजातयः ॥ १६ ॥
गर्दभक चौरकीटा गोमयकीटाश्च धान्यकीटाश्च ।
कुन्थुगोपालिका इलिका त्रीन्द्रिया इन्द्रगोपादयः ॥ १७ ॥

16 Gulmo matkuna-yuké p pilyupadéhikā ca matkotakāh ।
Ilikā ghritelikāh sāvā go-kitaka Jātayah 16

17 Garadbhaka Caura-kitā gomayakitaśca dhānya-kitāśca ।
Kunthu-r-gopālikā ilikā trindriyā indra-gopādayah 17]

Trans 16-17. Gummi (centipede कानखजुरो), matkuna (bed-bug); yūkā (louse), pipili (ant), uddehiyā (upadéhikā) white ant, makkodā (black ant) ilikā इलिका A worm found in rice and other grains (इयल), ghritélika (an insect found in clarified butter, sāvaya (crab-louse met with in axilla and on hairs of pudenda (सावा), go-kida-jāio different kinds of go-kitaka (an insect found on ears of cows), the gardabhaka susect, germs (found) in foeces

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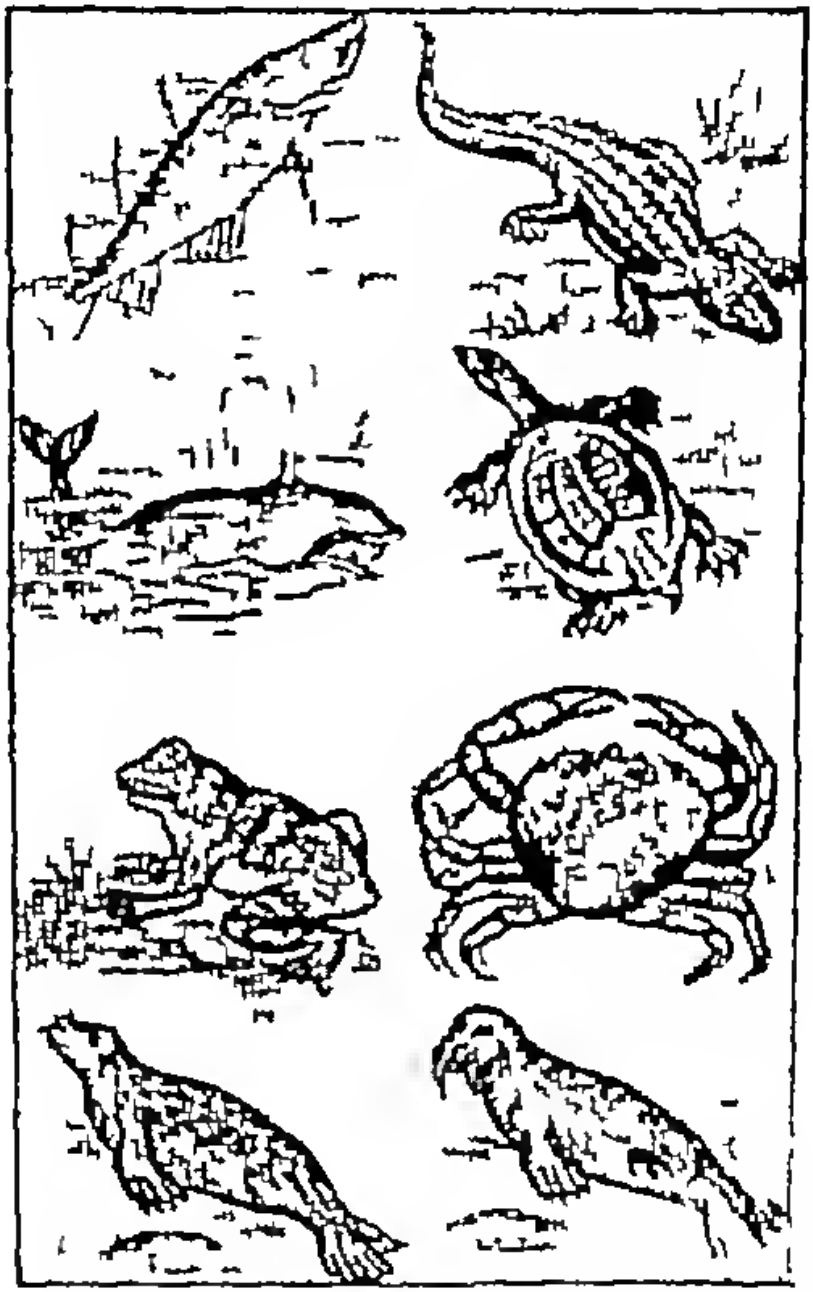
According to Pannavaṇā Sūtra, the indriya or three-sensed living beings are—(1) Ovayiyā (aupayika) A three-sensed living being (2) Rohiṇiya (3) Kunthu कुंथु A three sensed being (कथवो) (4) Pipīlikā (ant) (5) Uddamsagā उद्दंसगा Stinging Insech (डाम) (6) Uddehikā moth) (उद्देह) (7) Utkala (8) Utpāta (a (three-sensed living being) (9) Utpātaka (10) Taṇāhāra तणाहार An insect living on grass (घासनोकीडो) (11) Kaṣṭāhāra काष्ठाहार A wood eating worm (12) Māluka (13) Patrāhāraka पत्राहारक A worm living on leaves (14) Taṇabentiya (15) Pattbentiya (16) Puspabenhā (17) Phala-

FIVE-SENSED AQUATIC LIVING BEINGS



1 Fish 2 Alligator 3 Whale 4 Crab 5 Frog 6 Tortoise
7 Susumāra 8 Sea-Monster

णोत्पन्नाः । धान्यकीटा घुणत्वेन प्रसिद्धः। चकाराद्घातेरिकादयोऽपि मन्तव्याः । कुन्थु· प्रतीतः । गुवाली जीवविशेष· । ईलिका कट्टाः । इन्द्रगोपा ये आषाढे प्रथमवृष्टौ जीवा उत्पद्यन्ते, द्रष्ट· शिरोधृता ये वामनहर्त्तारो लोके मामलात्वेन प्रतीताः इति त्रीन्द्रियाः नामत केऽप्युक्ताः । इहापि विभक्तिलोपश्छन्दत्वा दिति गाथाद्वयार्थ ॥ १६-१७ ॥

D C 16-17 Under the category of pipilika, yukā etc, other small and big germs of the same kind, should be included Ilikās are produced in corn, as well as, in sweet things such, sugar, jaggery etc Gritelikas are commonly known as 'ghimels' and are found in rotten ghee The sāvā insects are produced at hair roots and are considered inauspicious Go kitas are the various insects that are produced on different limbs like ear, axilla, etc of various animals Indra-gopas are the small insects of red colour which are produced in earth in the beginning of the rainy season, and as they are seen without heads, they are popularly known as "māmalā". These are some of names of tri-indriya or three-sensed living creatures

Four-sensed Living Beings

अथ केषाञ्चिच्चतुरिन्द्रियाणां नामतो (मानि) गाथया दर्शयन्नाह—

चउरिंदिया य विच्छू दिंकुण भमरा य भमरिया तिड्डा ।
मक्खी डंसा मसगा, कंसारिय कविलडोला य ॥ १८ ॥

Caurindiyā ya vicchū dhinkuṇa bhamarā ya bhamariyā taddā ।
Macchiya damsā masaga kamsārī kavila-dolā 18

Caturindriyāsca vriściko dhinkuṇā bhamarāśca bhramarikāstiddāh ।
Maksikā damśā maśakāh kamsārikā kapiladolādayah] 18

Trans 18 Scorpion, cattle-bugs, drones, bees, locusts, flies, gnats, mosquitoes, moth, spiders, grass-hoppers etc are four-sensed creatures.

व्याख्या-चतुर्भिरिन्द्रियैरुपलक्षिताश्चतुरिन्द्रिया* इति पदं सर्वपदेषु

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* चत्वारि इन्द्रियाणी येषामिति ।

and cowdung insects (found) in food grains (घमेर) the subtle Kunthu insect (कुंथवी) gopālika insects insect (found) in rice and similar corn-grains and Indragopa insects a kind of insects of red-colour springing up in early monsoon etc are three-sensed living beings. (16 17)

व्याख्या–गोमीवी गुब्जिगः कर्णशृगाली । जलूका यूके प्रसिद्धे उपलक्षणात्लिक्षा अपि । पिपीलिकाः कीटिकाः । आसां जातिग्रहणादन्या अपि जातिविशेषेण लघुवृद्धमात्रेण ग्राह्याः । उपदेहिका वाल्मीकय । चः समुच्चये । मत्कोटकाः प्रतीताः । इल्लिकाः धान्यादिपूत्पन्नाः । "चयमिल्लिचि धूवेल्लिका माकुतस्वाम्यकारामम्ः । "सावयेचि–लोकमापाया सापाः ते मनुष्यालामपद मोदयतः प्रागुमाविकि कट्ट शरीरकेशपूत्पद्यन्ते । तथा मोकीटकाः प्रतीता एव। जातिग्रहणेन सर्वतिरमां कर्णाद्यवयवेपत्पन्नाश्च लम्बुकविच्छदादयो ग्राह्याः । तथा गर्दभका लोक विदिताः । चोरकोटा जीवविशेषाः । गोमयकीटाश्च

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bentiyā. (18) Bīja bentiya (19) Tévuranamirjiya. (20) Téosanmirjiyā (21) Kappāsatthiminjiya कप्पासट्ठिमिंजिय An insect found in cotton-seed (22) Hillīya (23) Ihillīya (24) Ihingira (25) Kingirida (26) Bādhuya (27) Lahuya (28) Subhuga (29 Sovatthiya (svastika) (30) Suyabentā (srutavrintā) (31) Indra-kāyika इन्द्रकायिक A three sensed insect of red-colour (32) Indra gopa इन्द्रगोप an insect of red colour springing up in monsoon (32) Urutumbagā (33) Kucchala-vāhaga (34) yūkā (louse) (35) Hālāhala (36 Pīluka पिलुक A three-sensed being (चोचर) (37) Śata-pādaka शतपादक A centiped (38) Gomhi गोम्ही A centiped (कनखजूरा) (39) Hastināunda हस्तिशौण्ड A three-sensed being having a trunk like an elephant, and other insects, worms etc of a similar type are tri-indriya or three-sensed living beings. They are all sammūrcchima (born without the union of parents) and they are napuṃsaka (of neuter inclination.) They are paryāpta (fully developed) and a paryāpta (un developed)

गाष्टौ चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्व-मत्स्यादीकामिव न तु नियमः । अथवा मूर्ध्नो मुखस्य उभयोः पार्श्वयोर्वा वालौ स्यातां येषां ते त्रीन्द्रियाः । तथा पुनर्मुर्ध्नो येषां वालाः रहङ्गयवद्भ-वन्ति ते चतुरिन्द्रिया. । इत्युक्तो द्वीन्द्रियादीनामुपलक्षणोपाय इति गाथार्थः ॥ १८ ॥

D C 18 Dhiṅkuṇa is a kind of bug found on bodies of cattle Bhramara and bhramarikās are of various colours and shapes Tiddas (locusts) include butterflies also Maksikā includes madhu-maksikā (honey bees) Damśas (gnats) are seen in marshy places in monsoon, mosquitoes are similar to gnats but they are produced in all seasons Bhaṇakuttikā should also be included in that class

Ekéndriya living beings have got only one sense-organ viz that of touch Dvindriyas are said to possess two sense-organs viz those of touch and taste Tri-indriyas have got three sense-organs viz those of touch, taste, and smell Catur-indriyas possess the senses of sight in addition to three mentioned above-viz those of touch, taste, smell, and sight. Pañcéndriya Jivas have all the five sense-organs viz those of touch, taste, smell, sight, and hearing.

These creatures can be identified in another way also:— Mostly two-sensed creatures have no feet; three-sensed creatures possess four to six or more feet as in the case of the centipede; four-sensed creatures have got six or eight feet, five-sensed

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found in water (36) Priyaṅgala प्रियगल (37) Kaṇaga कणग (38) (38) Gomaya-kīdā-गोमयकीडा Insects found in foeces, dung, and several other varieties They are sammurcchima (produced without union of parents) and napumsaka (nutral) They are paryā-ptā (fully developed) aud a-paryāptā (not completely developed)

संबध्यते । ततो वृश्चिक मसीत। । डिंडुयो जीवविशेषः। भ्रमरा भ्रमरिका च, यणविकारादिविविधभेदवत्तया पद्द्वयवर्णनं । तिड्डा –झल्लमा तदग्रहणा-त्तद्वादयोऽपि योया । "मच्छी त्ति" मक्षिका उपलक्षेणा मधुमक्षिकादयोऽपि। देशाः सिन्धुविषयप्रसिद्धाः माइइन्नवा । मशकास्तु दंशाकारवन्त सर्वर्तुमा विनश्च । येषां गहणाद्गणकुत्तिकादयो ग्राह्या । कुमारिका विल्यातैव कविल डाल त्ति कपिलको जीवविशेषः। कस्मिंश्चिद्विषये टिंटण इति प्रसिद्धः। इत्यादय चतुरिन्द्रिया अनेके ज्ञेयाः । इह येषां नामोक्त पर सम्यक्तया नोपलक्ष्यन्ते ते तत्ताद्विषयभाषाविशेषैरप्रसिद्धत्वात्, परं त्विन्द्रियविशेषैरेकेन्द्रियादयो मन्त व्याः । तथैकेन स्पर्शनलक्षणेनेन्द्रियेणोपलक्षिता एकेन्द्रियाः। एवं स्पर्शन रसनाभ्यां द्वीन्द्रियाः । तथा स्पर्शनरसनघ्राणैस्त्रीन्द्रियाः । पूर्वोक्तै सचक्षु मिरिन्द्रियैश्चतुरिन्द्रियाः । एते सश्रोत्रैरिन्द्रियैः पञ्चेन्द्रिया । एवमिन्द्रिय विभागतैरेकेन्द्रियादय उपलक्षणीयाः । अथवाऽन्यदपि स्वरूपं किञ्चिदुच्यते, यथा–प्रायशो द्वीन्द्रियाणां चरणा न भवन्ति । त्रीन्द्रियाणां चतुष्पञ्चचरणेभ्य उपरि षट् बहवो वा चरणा भवन्ति कर्णमृगादीव । चतुरिन्द्रियाणां तु

According to Pannavaṇā Sūtra, the Caurindriya Jīvas (four sensed living beings) are of numerous varieties–They are (1) Andhiya अंधिय A living beings with four sense organs (2) Pattiya पत्तिय 3) Macchiyā मच्छिया Maksika मक्षिका A fly (माखी) (4) Maḍaka मडक A mosquito (5) Kīṭa कीट A worm (कीडे) (6) Paṭaṅga पतंग A butter-fly (7) Dhaṅkuṇa ढंकुण Cattle-bug (जूंका) (8) Kukkuḍa कुक्कुड (9) Kukkuha कुक्कुह (10) Nandāvarta नंदावर्त (11) Siṅgirada सिंगिरड (12) Kṛiṣṇa patra कृष्णपत्र (13) Nīlapatra नीलपत्र (14) Lohitapatra लोहितपत्र (15) Haridrapatra हरिद्रपत्र (16 Śuklapeta शुक्लपत्र (17) Citrapakṣa चित्रपक्ष (18 Vicitrapakṣa विचित्रपक्ष (19) Ohanjalia ओहंजलिया (20) Jalakārin जलकारिन (21) Gambhīra गंभीर (22) Niḍyā नीडिया (23) Acchiroḍa अच्छिरोड 24) Acchivēdha अच्छिवेध (25) Sāraṅga सारंग (26) Nēura नेउर (27) Doḷa दोला (28) Bhramara भ्रमर Drone (29) Bhariḍi भरिडी (30) Jarulā जरुला (31) Toṭṭa तोट्टा (32) Vinchuya विंचुय Scorpion (33) Paṭṭa-vicchuya पत्तविंचुय (34) Chāṇa-vicchuyā छाणविंचुय Scorpion produced in dung (35) Jala-vicchuyā जलविंचुय Scorpions

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living beings have two four or eight feet There is on such prescribed rule in case of some creatures like serpents fish etc.

There is a third way of distinction also:—Three sensed creatures are distinguished by two hairs on the two sides of the face while four-sensed-creatures are identified by clusters of hair in the shape of horns right on the head

Classifications of Pañcéndriya Jivas

पंचिंदिया य चउहा नारयण तिरिया-मणुस्स देवा य ।
नेरइया सत्तविहा नायव्वा पुढवी भेएण ॥ १९ ॥

Pañcindiyā ya cauhā nāraya tiriyāmaṇussa-déva ya ।
Néraiyā sattavihā nāyavvā puḍhavi bhéénaṃ 19

[पञ्चेन्द्रियाश्च चतुर्धा नारकास्तिर्यञ्चो मनुष्या देवाश्च ।
नैरयिका सप्तविधा ज्ञातव्याः पृथ्वीभेदेन ॥ १९ ॥

Pañcéndriyāśca Caturdhā narakāstiryanco manuṣyā dévāsca ।
Nairayikā saptavidhā [ñātavyāḥ pṛithvi-bhédéna] 19

Trans—19 And the Pañcéndriya (the five-sensed living beings are four-fold viz 1 Nārakas (infernal beings) 2 Tiryancas (lower animals) 3 Manusyas (human beings) and 4 Devas (gods). Out of these the Nārakas (infernal beings) must be understood to be of seven varieties in accordance with the kinds of the different prithvis (earths). 19

व्याख्या स्पर्शनरसनघ्राणचक्षुः श्रोत्रलक्षणानीन्द्रियाणि पञ्च येषां ते पञ्चेन्द्रियाः । ते चतुर्विधा नारकतिर्यङ्मनुष्यदेवभेदे । तत्र नारकाः रत्नप्रभादिपृथ्वी भेदेन सप्तधा ।—तद्यथा—"कि ते रे" शब्दे नरानुपलक्षयन्ति तिर्यञ्चोऽपि योन्यतामतिक्रमेण कायन्त्याकारयन्तीति नरका सीमन्तकादयस्तेषु भवा नारकाः । एते नारकाः क्व भवन्ति तद्विषयं दर्शयति । तथा रत्नप्रभादिषु पृथ्वीषु । तत्र रत्नानि वज्रादीनि, प्रभाशब्दोऽत्र कल्पाची

वायुलयनाची वा, ततो रत्नानि प्रभा स्वरुप स्वभावो रत्नानां प्रभा बाहुल्यं यस्या सा रत्नप्रभा रत्नबहुला इत्यर्थ, । तद्बहुलय च खरकाण्डगतप्रथमरत्नकाडापेक्षं तथाप्य (ह्य) स्यां षोडशयोजनानां सहस्रा (णि) प्रथमं खरकाण्डं, चतुरशीतिर्द्वितीय पङ्कबहुलकाण्ड, अशीतिस्तृतीयं जलबहुलकाण्डमिति । शेषास्तु पृथिव्यः सर्वा अपि पृथ्वीस्वरूपा । केवलं शर्कराप्रभा शर्कराबहुला इत्यादि नामानुसारतोऽन्वर्था भावनीयाः । यावत्तमस्तमसः प्रकृष्टतमस तमतमसो वाऽत्यन्ततमस प्रभा बाहुलयं यस्या सा तमस्तमः प्रभा तमतमः प्रभा वेति ।–उक्तं च–तत्थ सहस्सा सोलस, खरकंडं पकबहुलकंड तु । चुलसीइ सहस्साई असीइ जलबहुलकडं तु ।। १ ।। एवं असीइ लक्खा खरकंडाई हि धम्मपुढवीए । सेसा पुढविरूवा पुढवीओ हुति बाहुल्ला ।। २ ।।" ततो रत्नप्रभा १ शर्कराप्रभा २ वालुकाप्रभा ३ पङ्कप्रभा ४ धूमप्रभा ५ तमः प्रभा ६ तमस्तमः प्रभा ७ । आसां पृथ्वीनामेवं नामानि । तथा चासां निरन्वया नामसंज्ञा' प्रोच्यन्ते–"धम्मा १ वंसा २ सेला ३ अंजण ४ रिट्ठा ५ मघा य ६ माघवई ७। नामेहिं पुढवीओ, छत्ताई छत्तसंठाणा ।। १ ।। सुगमैव । नवरं सप्तापि पृथिव्यः समुदिताश्छत्रमतिक्रम्य छत्रं तत्संस्थापनाः । यथा ह्युपरिच्छत्रं लघु, तस्याधो महत् ततोऽपि अधो महत्तरं, एवमेवाधोऽधो महाविस्ताराः । अथासां पिण्डबाहुल्यान्तरादि वक्तव्यता प्रज्ञापनादिशास्त्रेभ्योऽवसेया । पुनरेतासु नारकाणां गतिस्थिति अवगाहना (वेदना)–दि प्रस्तुतमपि ग्रन्थकृता नोक्त, मयाऽपि ग्रन्थगौरवमयान्नात्रलिख्यते । इत्युक्तो नारकपदस्यार्थः ।। १९ ।।

D C The five-sensed living beings are characterised by the five sense-organs viz that of (1) Touch, (2) Taste, (3) Smell, (4) Sight, and (5) Hearing They are four-fold —

1 Nāraka (Infernal) 2. Tiryanca (lower animals) 3 Manusya (human beings) and 4 Dévas (celestial beings)

The infernal beings are seven-fold – The earths, also being seven, thus–(1) Ratnaprabhā (2) Śarkarāprabhā (3) Vāluka-prabhā

(4) Panka prabhā (5) Dhūma-prabha (6) Tamah-prabha and (7) Tamastamah-prabhā-where the term Prabhā has the sense of Form" (rūpa) or abundance (bahulatā) Others give the following names viz (1) Dhamma (2) Vaṅsā (3) Sēlā (4) Anjanā (5) Riṣṭhā (6) Maghā and (7) Māghavat.

These earths have spread downwards and have become more and more expansive in their respective course, the last i-e the Tamastamah-prabhā being the most expansive

Those that give forms to naras or human beings and to lower animals according to propriety are called the nārakas, the first of which is Simantaka Similarly Nārakas are those that spring from these Nārakas (19)

[We are Manuṣya (human beings) Cows, buffaloes horses, donkeys etc. are tiryancas (lower animals Parrots, crows sparrows etc are khēcara jīvas (animals flying in the sky). Alligators, fishes, crabs etc. are jala-cara (animals living in water-aquatic animals). They are all called Pancéndriya Tiryanca Jīvas

The place of residence for all varieties of living beings, is called Viśva विश्व The Universe. In Jaina Hagiology it is technically called Loka (लोक) or Cauda Rajju Loka (चौदरज्जुलोक) It is also called Cauda Raja loka (चौदराज लोक Beyond that, the space is called A-loka (अलोक).

Regions of enjoyment of celestial happiness for human beings and for lower animals as a reward for their good are called Déva deeds-loka (heavens). There are twelve Déva lokas.

Rajju is a measure of length. According to that measurement, the Universe is fourteen rajjus in length and hence it is called *Cauda Rajju Loka*

Regions suitable for inflicting agonising pains and mutilations of various parts of their bodies for human beings and for lower animals as punishment for heinous acts during previous lives

are called Nareka Bhūmis (Infernal Regions, Hells) There are seven Naraka Bhûmis They are arranged one below the other The first naraka bhûmi viz Ratna Prabhā Prithvi is the top-most Human beings and tiryancas (lower animals) live on the upper surface of Ratna Prabhā earth Below it, is the second or Śarkarā Prabhā earth, below it is the third or Vālukā-prabhā and so on, the seventh or the Tamastamah Prabhā The first Naraka-bhūmi is one rajju long and one rajju broad The second is two long and two broad The third is three long and three broad The fourth is four rajjus long and four rajjus broad The fifth is five long and five broad The sixth is six rajjus long and six broad And the seventh Nārakabhûmi is the lowest and it is seven rajjus long and seven rajjus broad Every one of these seven Naraka bhumis is supported by Tanuvata तनुवात, Ghana-vāta घनवात and Ghanodadhi घनोदधि These Nāraka-bhumis are named (1) Dhammā (2) Vamśā (3) Śella (4) Anjana (5) Rittā (6) Maghā and (7) māghavati respectively They are popularly known as 1 Ratnaprabhā, 2 Sarkarā-prabhā 3 Vālukāprabhā 4 Panka-prabhā 5 Dhūmaprabhā 6 Tamah-prabhā and 7 Tamas-tamah-prabhā

The portion of the Universe containing the seven Nāraka prithvis is known as Adhah Loka अधःलोक The Lower World.

Above it, is the Tircchā Loka तिर्च्छालोक The Middle World, resting on the uppermost layer of the Ratna-prabhā earth and inhabited by human beings and lower animals

Above the human and animal habitation, is the Sun, the Moon, the Naksatras and innumerable Stars

The portion of the Universe containing Déva-loka (Celestial abodes-heavens-) is called Urdhva Loka ऊर्ध्वलोक The Upper World.

On the top of the Universe is Siddha Śillā सिद्धशिला (the Abode of Liberated Souls)

One yojana above the Siddha-Śila, is A-loka अलोक

It will be seen that the Nārakās (Infernal Beings Hellish Beings-Denizens of Hell) living under ground suffer terrible miseries. Manusyas (human beings) and Tiryancas lower animals brutes, sub-human beings) living in Tircchā-loka have slight misery and proportionately much happiness. While the most happy individuals enjoying all the divine pleasures of the senses are the Dévas (gods celestial beings)

Liberated Souls have unique, incomparable and eternal happiness which cannot be equelled by any divine happiness.

Tiryanca Pancéndriya Jīvas Jalacara

जलयर-थलयर-खयरा तिविहा पंचिंदिया तिरिक्खा य ।
सुसुमार-मच्छ-कच्छव-गाहा-मगरा य जलचारी ॥ २० ॥

Jalayara-thalayara-khayarā tivihā pancindiyā tirikkhā ya ।
Susumāra-maccha-kacchava-gāhā-magarā ya jalacāri 20

[जलचर-स्थलचर-खचरास्त्रिविधा पञ्चेन्द्रियास्तिर्यञ्चश्च ।
शिशुमारा-मत्स्याः-कच्छपा-ग्राहा-मकराश्च जलचराः ॥ २० ॥

Jalacara-sthalacara-khacarāstrividhāh pancéndriyāstiryancaśed ।
Śiśumārā-matsyāh-kacchapā grāhā makarāśca jalacarāh] 20.

Trans. 20 The five-sensed tiryancas on their part, are of three kinds viz jalacara (aquatic) sthalacara (land-going and khécara (sky-going) (Out of these three) the aquatic, animals are – Susumāra (a species of aquatic sub-human beings resembling a buffalo) matsyāh (fishes), kacchapā (crabs) grāhā (a very powerful aquatic animal resembling a long thread which can drag away an elephant into water), and makarāh (crocodils) 20

व्याख्या–अथ तिरश्चां नामार्थजात्योर्विशेषं व्याकुर्वन्नाह–जलचर पूर्वं तिर्यक्छब्दार्थः, स चार्थ–तिर्यगञ्चन्तीति यदि वा तिरोहिता स्वकर्म वशवर्तिनः सर्वासु गतिषु गच्छन्त्युत्पद्यन्त इति तिर्यञ्चः, त्रिधा–जलचरादि भेदैः । जले पानीये चरन्तीति जलचराः । ' चर गति भक्षणयोः ' इति

प्रसिद्धं, तदभावे विपत्तिमाप्नुवन्ति। तथा स्थले भूम्यां (भूमेः उपरि चरन्तीति स्थलचराः। खे आकाशे चरन्तीति खचराः, अलुप्तविभक्तिके खेचर। इत्यपि स्यात्। अथ पूर्वपदस्य विशेषं दर्शयति–सुसुमारो जलचारी जीवविशेषः प्रसिद्ध एव। मत्स्योऽपि विदित एव, परं मत्स्यनामग्रहणेन सर्वे भेदास्तेषां ग्राह्याः। विविधाकारवत्तया।

यदुक्तं श्री आवश्यकबृहद्वृत्तौ पञ्चशतादेशाधिकारे–"तत्थ जे पढमवज्जा नेगमसंग्रहववहारा य ते तिविहं पि उप्पत्तिं, इच्छंति, समुट्ठाणेण जहा तित्थगरस्स सएणं उट्ठाणेण वायणाए वायणायरियस्स निस्साए जहा भगवया गोयमसामी वा दो (भगवओ गोयमसामिणो २, लद्धी (इ) वा–अभवियस्स णत्थि, भवियस्स पुण उवदेसगमंतरेणावि पडिमादि दट्ठूण सामाइयावरणिज्जाणं कम्माणं खओवसमेणं सामाइयलद्धी समुपज्जहि, जहा–सयंभुरमण समुद्दे पडिमासंठिदा य मच्छा पउमपत्तावि पडिमा संठिया साधु संठिदा य, सव्वाणि किर तत्थ संठाणाणि अत्थि मोत्तूणं वलयसंठाणं, एरिसं णत्थि जीवसंठाणं त्ति ताणि संठाणाणि दट्ठूणं कस्सइ सम्मत्तसुयचरित्ताचरित्तसामाइयलद्धी समुप्पज्जेज्जा इति।" तथा कच्छप कूर्मः। ग्राहो जीवविशेषस्तन्तुक योनि प्रसिद्धः। मकरो महामत्स्यः। इत्यादयो जलचरा अनेके ज्ञेयाः ॥२०॥

D C 20 The different names are philologically explained thus—(1) Tiryanca–A tiryanca is a lower animal, a bird or a beast that moves (ancati) obliquely (tiryak), or, one that goes (ancati) to various births, by the force of Karmans (actions) even after vanishing (tirohitah) (2) Jalcara is an aquatic animal that moves in water (Jalé caratı)* (3) Sthala-cara–A sthala-cara is a

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According ing to Pannavaṇā Sutra-the Jalacara pancéndriya Tiryanca-yonikāh (Five-sensed aquatic lower animals) are of five kinds They are (1) Matsya (fishes) (2) Kacchapa (tortoise) (3) Grāha (4) Magara and (5) Śiśumāra

land-going animal that moves on the land or sthala (4) Similarly the Kécaras (birds) move (i e fly) in the sky (khé)

Five out of the many aquatic animals are mentioned in the Gāthā From the categories of these five others must be understood.

It is stated in Āvaśyaka-vritti, 105 th Ādéśa quoted in the vyākhyā of this Gāthā that

(I) The Matsyas (fishes) are of numerous varieties They are (1) Sakara matsya सकरमत्स्य A kind of fish (2) Khavalla matsya खवल्लमत्स्य (3 Juāgamatsya जुगमत्स्य (4) Vijjhadiya matsya (5) Hali-Matsya (6) Magari-matsya मगरिमत्स्य A crocodile (मकरमत्स्य) (7) Rohita matsya (8) Haliśāgara (9) Gagara (10) Vaḍa (11) Vadagara (12) Gabbhaya (13) Usagārā (14) Timi (15) Timingala (16) Nakra (17) Tandula matsya (18) Kaṇika matsya (19) Śāli (20) Svastika-matsya (21) Lambhana-matsya (22) Patākā (23) Patākātipatākā, and others.

(II) Kacchapā (tortoises) are of two varieties viz (a) Asthi Kacchapā अस्थिकच्छप Bony tortoises and (b) Mahsa Kacchapā मांसकच्छप Fleshy tortoises

(III) Grāha (an aquatic animal of a thread like form powerful enough to drag away a big elephant into deep waters) They are of five varieties viz 1 Dili दिली 2. Véṭaka वेटक 3 Mūrdhaja मूर्धज 4 Pulaka पुलक and 5 Simākāra सीमाकार

(IV) Magarā (alligators) are of two kinds They are Saunda magara सौण्डमगर A crocodile having a trunk and Matsya magara मत्स्यमगर

(V) Śiśumāra is a big aquatic animal resembling a he-buffalo.

These aquatic animals are sammurcchima (born without the union of their parents) and garbhaja (born from an uterus) The sammurcchima are neutral and garbhaja, are males females, and neuters.

In this gāthā, Tiryanca Pancéndriya Jivas are classified into their main three divisions as (1) Jalacara (2) Sthalacara and (3) Khécara Ekéudriya, Dvi-indriya tri-indriya and caturindriya jivas are also tiryanca and they called Vikaléndriya tiryañca विकलेन्द्रियतिर्यञ्च because they do not possess all the five sense-organs

The five Sthāvara Jivas viz (1) Prithvi (earth) (2) Ap (water) (3) Tejas (fire) (4) Vāyu (wind) and (5) Vanasapati (Vegetable kingdom) are Ekéndriya

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Sthala-cara Tiryanca Jivas

चउपय-उरपरिसप्पा-भुयपरिसप्पा य थलयरा तिविहा ।
गो-सप्प-नउल पमुहा बोधव्वा ते समासेणं ॥ २१ ॥

Caupaya-uraparisappā-bhuya parisappā ya thalayarā tivihā ।
Go-sappa-naula pamuhā bodhavvā bé samāsénam 21

[चतुष्पदा-उरःपरिसर्पा भुजपरिसर्पाश्च स्थलचरास्त्रिविधा ।
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Catuspadā-urahparisarpā bhujaparisarpāśca sthalacarāstrividhā ।
Go-sarpa-nakula pramukhā bodhavyāsté samāsèna] 21

Trans-21 The land-going animals are of three kinds (1) The quadrupeds (2) the creeping (lit-breast-going) and (3) the arm-moving They must be known succintly as (animals) represented by a cow, a serpent (and) an ichneumon

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According to Pannavaṇā Sūtra-Sthalacara Pancéndriya Tiryanca-yonikas are of two kinds viz 1 Catuspada Sthala-cara Pancéndriya Tiryanca-yonika and 2 Parisarpa Sthala-cara Pancéndriya Tiryanca-yonika

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पदैरुरसैश्चरन्ति गच्छन्ति ये ते चतुष्पदा । उरसा हृदयेन परिसर्पन्ति ये ते उरःपरिसर्पाः " आदिमध्य लोप " इतिकृत्वा विसर्गलोपः कृष्योरगादयः । भुजाभ्यां परिसर्पन्ति ये ते भुजपरिसर्पाः गृहगोधादय । इत्येतेऽनेकरूप अनिवास्तिर्यञ्च । समासेनेति नामाद्यक्रयनेन स्वयमेव ज्ञेया ॥ २१ ॥

I Catuspada Sthalacaras are (1) One hooved (2) Two-hooved (3) Gandipada (having feet resembling a goldsmith's anvil or the pericarp of a lotus e. g an elephant and (4) Feet with claws (I One-hooved are (1) Asva अश्व A horse (2) Asvatara (a donkey) (3 Ghoṭaka (a kind of horse) (4) Gardabha an ass) (5) Gorakhara (a white ass) (6) Kandalaga (7 Āvartaga (8) Sirikandalaga

II (2 Two hooved are.– 1) Camels (2) Cows (3) Gavaya (a species of ox) (गौर) (4) Mahiṣa (a he-buffalo) (5) Mriga (a deer) 6) Sambara (a reindeer) (सांबर) (7 Varaha (a hog, a boar) (8) Aja (sheep) (9) Elaga a ram) (10) Pasaya (11) Ruru a kind of deer) (12) Śarabha (an octo-ped wild animal which can carry a big elepleant on its back (अष्टापद) (13) Camara a kind of deer resembling a buffalo the hair of whose tail is used for making chowries (14) Kuraṅga a deer) (15) Gokarṇa (a kind of animal with ears resembling those of cows and having two hoofs) etc

III Gandi padā are (1) Hathi (an elephant) (2) Hathi punayaga (3) Mahkuna-hasti (an animal having round legs like those of a elephant) (4) Khadgi (a rhinoceros) (5) Ganda (a kind of rhinoceros)

IV Sa-nakhapadā (feet with claws) are (1) Simha (a lion) (2) Vyaghra (a tiger) (3 Dvipi a leopard) 4) Accha (a bear) 5 Tarakṣa (6 Parassara 7 Srigala (a jackal) (8) Biḍāla (a cat) (बिलाव) 9 Śunaka (a dog) (10) Kolaśunaka (a big pig) (बाघ कुत्ता) (11) Kokamilka, (a jackal) (कोल्हा) (12) Śaśaka (rabbit) (ससा) (13) Citraka (a leopard) (चिता) (14) Cillalaga.

FIVE-SENSED QUADRUPED LIVING BEINGS

1 Cow, 2 Elephant, 3 Lion, 4 Horse, 5–6 Serpent 7–8 Monkey
9 Rat, 10 Lizard, 11 Mangoose 12 Squirral.

FIVE SENSED BIRDS

1 Birds with feathery wings
2 Birds with skin wings
3 Birds with wings closed
4 Birds with wings expanded

D C 21 The quadrupeds move on four legs, the creeping animals move on their breasts, while the bhuya parisarpas move with the help of their arms. The significance of the word 'samāséna (succintly) is that, these are to be understood even without the mention of theirsnames etc 21

Ura-parisarpas are (1) Ahi (2) Ajagara (3) Āsālıyā and (4) Mahoragā

(1) Ahi (snakes) are Darvikara (with a hood on their heads) and Mukulin (without hood) Darvikara Ahi are (1) Āśiviśa (a serpent with venom in its fangs) (2) Drisṭi-viśa (with venom in their eyes.) (3) Ugra-visa (snakes with a virulent poision) (4) Bhoga-visa (snakes with a poision in their entire body) (5) Tvacāvisa (with a poison in their skin) (6) Lālāvisa (with a venom in their saliva (7) Ucchvāsa-visa (with the venom in their breath-inspiration (8) Nihśvasa-visa (with) the venom in their expiration (9) Krisṇa sarpa (Black snake) (10) Śéta sarpa (white snake) (11) Kākodara (12) Dugdha-puspa (13) Kolāha (14) Melıminda (15) Śesendra etc

Mukuli Ahi (without a hood) are (1) Dévvaga (2) Goṇasa (3) Kasāhi (4) Vaiulā (vyāla) (5) Cittali चितल) (6) Maṇdali (7) Māli (8) Ahi salāgā (10) Vāsapatākā etc

(2) Ajagara (boa)

(3) With regard to Asālika snakes, Śramana Bhagavān Mahāvira, to a question from Gautama swāmi, replied--O Gautama! Asālikas are not produced from an embryo, but they are produced as sammurcchima (born without the union of parents). They are born only wtihin manusya kśetra, not outside it They are not produced all throughout the Fifteen Karma Bhûmis or five Mahā Videha but they are produced only in Camps of Cakravartins, Vāsaudévas, Baladevaś, Mandaliks, Mahā Maṇḍlika, or in a village, or a town or a place inhabited by merchants. or a kheṭa (a place enclosed by a mud-wall)-or a karbaṭa (a place surrounded

Khécara Living Beings

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेव ।
नर-लोगाओ बाहिं समुग्ग-पक्खी विवय-पक्खी ॥ २२ ॥

Khayarā romaya-pakkhī cammaya pakkhī ya pāyadā céva
Nara-logāo bāhim samugga-pakkhī vivaya pakkhī 22

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by a small fortress, or a maṇḍaba (a village without any village within 2½ kosa)-or a pattana (a town which can be reached only by a sea-route) or a pattan पत्तन (which can be reached by horses carts, as well as by sea-route) or a droṇamukha (where there is inlet, as well as an outlet for water or an ākara (mines of gold silver etc) or an āśrama (a dwelling place for hermits) or where pilgrims have their dwelling-places or in capital towns of kings. When the camp of a cakravartin is to be destroyed numerous as ālika snakes spring up there At birth time they are of a size of an innumerable part of an angula in all directions but each one of them assumes the size of twelve yojanas in all directions, and emerging from the ground under the camps, they produce huge pits into which the army of the Cakravartin tumbles down and is destroyed These creatures have an ultimate life limit of an Antara muhurta

(4) Mahoragas are of various sizes viz. (1) of one angula-(angala) (2) Angulapuhuttiya (2-9) Angulas) (3) Vitasti (one span) (4) Vitasti puhuttiya (2-9) spans (5) Ratnin (one hand) (6) Ratni Prathaka (2-9 hands) (7) Dhanuśa (four hands) (8) 2-9 hands (9) Gāu (2000 dhanuśa (10) Yojana (11) Yojana prathakta (12) Yojanaśata (13) Yojana Sahasra

Bhuja Parisarpas

Bhujaparisarpas are (1) Nakula (mangoose) (2) Saha (3) Sarai (chameleon) (चलीं) (4) Śalya (5) Sarathia (6) Sira (7) Khora (8) Gharoila (Horse lizard) (9) Vivambhara (10) Misaka (rats) (11) Mangusa (A weasel) (12) Kairala (13) Joha, and (14)

[खचरा रोमजपक्षिणः चर्मजपक्षिणश्च प्रकटाश्चैव ।
नरलोकाद् बहिः समुद्रपक्षिणो वितत्तपक्षिणः ॥ २२ ॥

Khacarā romaja-paksinah carmaja paksinaśca prakatāścaiva
Nara-lokād bohih samudrapa-ksino vitata-paksinah 22]

Trans-22 The bristle-winged and the skin-winged birds are of course, well-know, Outside the nara-loka i e outside the world of human beings (are the birds with folded and unfolded wings. 22

व्याख्या–२२ इत्युक्तः स्थलचरविभागोऽथ खचरविशेषं व्याकरोति– "खयरा" रोम्णो जाता ये पक्षास्ते रोमजपक्षाः, रोमजपक्षा सन्त्येषामिति रोमजपक्षिण शुककाकादय । चर्मणो जाता ये ते चर्मजा, चर्मजाश्च ते पक्षाश्च, ते सन्त्येषामिति चर्मजपक्षिणः वल्गुलीचर्मचटिकादय । ते द्विधा अपि प्रकटा एव पक्षोपलक्षितत्वात् । चः समुच्चये । एवकारस्तु विविधजाति विशेषदर्शनार्थः । एते हि पञ्चचत्वारिंशल्लक्षयोजनप्रमाणमनुष्यलोकान्तवर्त्तिन ।

Catuspādika (a species of serpents with four feet) They are sammurcchima and garbhaja The first are neuter, and the garbhaja are males, females and neuter They are paryaptā (fully developed) and a-paryāptā (undeveloped),not well-developed).

According to Pannavaṇā Sūtra, Khécara Pancéndriya Tiryanca-yonikas are of four kinds vir (1) Carma-paksî (2) Loma-paksi (3) Samudaka-pakkhi and (4) Vitata-paksi

I Carmapaksi (1) Vāgulī (a bat) (2) Joloyā (3) Adilla (4) Bhāraṇdra-paksi (a bird which has one bill and two bodies, the gap between the two bodies being very minute, it has to take great care to support them. It can carry heavy weights on its wings (5) Jīvam-jīva (the chakore bird) (6) Samudra-vāyasa (a sea-crow) (7) kaṇṇate (8) Paksi-viralikā (a particular bird resembling a cat.

II Loma-paksi are (1) Dhaṅka (a bird feeding upon inseets living in water (2) Kaṅka (an aquatic carnivorous bird, a

तत्र मनुष्यलोकसङ्ग्रा कियद्यावद्दर्शयति तद्या जम्बूद्वीपो धातकीखण्ड पुष्करवरद्वीपार्धं चेत्यर्धतृतीयद्वीपाः । लवणकालोदमेति दौ समुद्रौ। ए ते समुदिता हेमयय मानुषोत्तरावल प्रतिक्षिप्तं मनुष्यक्षेत्रं, अत्र मनुष्याणां जन्मनो मरणस्य च संभवात्। तत्र पञ्चचत्वारिंशत्सङ्ख्येषु भरतादिक्षेत्रेषु षटपञ्चाशत्संख्येषु चान्तरद्वीपेषु जन्ममरणं प्रतीतं, न तु वर्षधरपर्वतादिषु। प्रायो जन्म न घटते, मरणं तु संहरणतो विद्याऋद्धितो वा तत्रमतानां संभवति। मनुष्यक्षेत्राच्छहिर्जन्ममरणभाजो मनुष्या न भूता न भवन्ति न भविष्यन्ति। यद्यपि कश्चिद् देवो दानवो विद्याधरो वा वैरनिर्यातनार्थं पुद्गि

heron) (3) Kurala (osprey) (4) Vāyasa (a crow) (5) Cakravāka (6) Hansa (Royal swan) (7) Kala hansa (a swan) (8) Raja-hansa (Royal swan whose bill and feet are red and whose eyes are white (9) Pāya hansa (a species of royal swan (10) Ādā (a kind of bird that can swim in water (11) Sēḍi (12) Baka (a stork) (बक) (12) Balākā (a female stork) (बलाकी) (13) Pārīplava (14) Kraunca क्रौंच (a heron) (15) Sārasa (a crane) (16) Mēsara (17) Masūra (18) Mayūra (a peacock) (19) Gahara (गृध्र Gridhra) a vulture (20) Puṇḍarīka (21) Kāka (a crow) (22) Kāminjara (a kind of bird with downy feathers (23) Vanjulaga (24) Tēṭara (tittira) A partridge (25) Vattaga (26) Lāvaka (लवक) (27) Kapota (a dove a pigeon (28) Kapinjala (chātaka bird) (29) Pārpata (a dove) (30) Cidaga (Cataka) a sparrow 31) Cāsa चास (32) Kukkuḍa (a cock) (33) Śuka (34) Barhin (a pea-cock) (35) Madanaśalāka (36) Kokila (the cuckoo bird) (37) Sēha (38) Varillaga etc.

III Samudaka-pakṣi are not found in 2½ dvīpas but they are met with in islands (dvīpas) and oceans outside the 2½ dvīpas.

IV Vitata-pakṣi are not found in 2½ dvīpas but they are met-with in dvīpas (islands) and samudras (oceans) outside the 2½ dvīpas.

भेवं विधते, यथाऽस्मात्स्थानादुत्पाट्य मनुष्यमेनं नरक्षेत्राद्बहिः प्रक्षिपामि, येनायमूर्ध्वशोषं शुष्यन्म्रियत इति, तथापि लोकानुभावादेव सा काचिद्बुद्धि र्भूयोऽपि जायते, यथा संहरत्येव न. ह्यंहृत्य वा पुनरानयति। तथा तेऽपि जङ्घाचारिणो विद्याचारिणो वा नन्दीश्वरादीनपि यावद्गच्छन्ति, तेऽपि तेभ्यो मनुष्यक्षेत्रमागत्येव म्रियन्ते, तेनार्धतृतीयद्वीपसमुद्रपरिमाणमेव मनुष्यक्षेत्रं न शेषमिति। तच्चायामाविष्कम्भाभ्यां पञ्चचत्वारिंशल्लक्षयोजनानामि। अथ तद्बहिरपि द्विप्रकाश एव। के ते समुद्गकपक्षिणः अपरे विततपक्षिणः। तत्र समुद्गकवत्संपुटीभूताः पक्षाएवां सन्तीति, विततता विस्तृता एव पक्षाः संन्त्येषामिति। तेषामाकाश एवोत्पत्तिविपत्ती श्रूयेते संप्रदायादिति ॥२२॥

D C—22. The wings of the parrot, the crow, and the like grow out of their bristles, while those of birds like the cockroach and the sparrow grow out of their very skin Both of these types are well--known (prakatā), for we can see the wings

The word ca च (and) has the sense of addition while the word éva एव (of course) is used to make clear the disinuction among the varieties of classes, for all of them dwell on the earth which extends to 45 hundred thousand yojanas [1 yojana =8miles] Jambūdvīpa, Dhātakī khaṇda, and half of the Paskaravaradvīpa are 2½ islands of which, the manusya loka (the world of living beings) consists The Lavana Samundra and Kālodadhi [i-e the Salty and Black-watered respectively] are the two oceans The naras (human beings) neither originate nor die outside these 2½ islands Hence, the name Nara-loka also

The two types of birds outside this land viz Samudgata paksi those having their wings folded for ever in the manner of a covered box and vitata paksi-those having their wings

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Khécaras are samurcchima and garbhaja Sammurcchima are weuter and garbhaja are (1) males (2) females and (3) neutei They are paryāpta (fully developed) and a--paryāpta (not fully developed)

stretched for ever are traditionally said to be born and to die in the sky itself 22

Now the author proceeds to give the general divisions of living beings

Sammurcchima and Garbhaj Pancendriya Tiryancas and Mannusyas

सव्वे जल-थल खयरा समुच्छिमा गब्भया दुहा हुंति ।
कम्मा-ऽकम्मग-भूमि-अंतरदीवा मणुस्सा य ॥ २३ ॥

Savve Jala thala-khayarā samucchimā gabbhayā duhā hunti
Kammā'kammaga-bhūmi-antara-divā manussā ya 23

[सर्वे-जल-स्थल-खचराः समूर्च्छिमा गर्भजा द्विधा भवन्ति ।
कर्म्मा-कर्मभूमिजा (महीजा) अन्तर्द्वीपा मनुष्याश्च ॥ २३ ॥

Sarvé Jala-sthala-khacarā samūrcchimā garbhjā dividhā bhavanti
Karmmā'karma bhūmijā (mahijā) antardvipā manusyāśca.] 23

Trans 23 All the (creatures)-aquatic, land-going, and sky moving fall under two heads-1 Sammūrcchima and Garbhaja. Sammūrcchima [or produced in course of universal expansion] and 2. Garbhaja [born of an embryo]. Human beings are born in the Karma-bhūmi [lands of action] in a-karma-bhūmi [lands without the arts of asi (sword-fighting) masi (learning) and krisi (cultivation)] as also in antar dvipas (inner islands.)

व्याख्या—इत्युक्तः खचारिणां विशेषः । अथ तिरश्चां सर्वसामान्यतया विशेषं गाथार्धेन दर्शयन्नाह—"सव्वे जल० सर्वे तिर्यञ्चो जलचर स्थलचर खचरादिभेदभिन्ना द्विधा -संमूर्च्छिमगर्भजभेदाभ्यां। तत्र समूर्च्छनात्संमूर्च्छिमा मातृपितृनिरपेक्षतया । तथा गर्भे जाता यदि वा गर्भाज्जाता चेति गर्भजाः, ते तु पञ्चेन्द्रिया एव, तिर्यञ्चोऽन्ये एकद्वित्रिचतुरिन्द्रियास्तिर्यञ्च संमूर्छिमा एव । अथैषां संमूर्छिमानामुत्पत्तिविशेषं दर्शयति। यथा--एकेन्द्रिया द्वीन्द्रिया स्वजातिमलनिरपेक्षतयोत्पद्यन्ते, त्रीन्द्रियास्तु स्वजातिपुरीषादिषूत्पद्यन्ते, चतुरिन्द्रियास्तु स्वजातिखाखामलस्वर्वादिभ्य उत्पद्यन्ते । पञ्चेन्द्रियेषु मत्स्या-

दयो जलचरा द्विधाऽपि स्युः। स्थलचरेषु उरः परिसर्पा भुजपरिसर्पा प्रायशो द्विधा स्युः। चतुष्पदतिर्यञ्चः संमूर्छिमाः क्वाप्युत्पद्यन्ते। गर्भजतिर्यङ्मनुष्याः प्रसिद्धा एव। संमूर्छिमनुष्याणामुत्पत्तिस्वरूपं पुरतः प्रादुष्करिष्यति। तथा, खचरेषु संमूर्छिमाः शुकदहिकखञ्जरीटादयः क्षेत्रेष्वीतिकारणतयोत्पद्यन्ते, तज्जात्यखिलावयवत्वेन निष्पद्यन्ते। गर्भजखचरास्तु अण्डजास्ते प्रसिद्धा एव। इत्युक्तस्तिरश्चां विशेषः प्रस्तावान्मनुष्यजातिविशेषं गाथार्धेनाह– "कम्माकम्म०" कर्म-कृषिवाणिज्यादिमोक्षानुष्ठानं श्रुतचारित्ररूपं वा तत्प्रधाना मह्यो भूमयस्ताः पञ्चदश भवन्ति। तद्यथा-एकं भरतक्षेत्रं जम्बूद्वीपं, द्वे भरते पुष्करार्धे एवं पञ्चभरतानि। एव मेव पञ्च महाविदेहाः तथैरवतानि च प्रत्येकं पञ्च पञ्चेति। तासु जाताः कर्मभूमीजाः। कर्म पूर्वोक्तं, तद्यत्र न ता अकर्मभूमयः त्रिंशन्मिताः। तद्यथा हैमवत १ हरिवर्ष २ देवकुरवः ३ तथोत्तरकुरवः ४ रम्यकं ५ ऐरण्यवत ६ चैताः षण्मह्यः। पञ्चभि मेरुभिर्गुणितास्त्रिंशत्सङ्ख्या भवन्ति। तासु महीषु जाता अकर्मभूमीजाः। एताश्च सर्वा अपि युगलधार्मिकाणां स्थानमाश्रयाः युगलधार्मिका एव नरतिर्यञ्चस्तत्र भवन्ति इति भावः। ते दशविधकल्पद्रुमाप्ताशनपानवसनालङ्कारादिभिः प्राप्तेन्द्रियसुखाः। इत्युक्तःकर्माकर्मभूमीजानां विशेषः। अथान्तरद्वीपस्वरूपं प्रस्तावयति। उक्तं च–हिमवंतंता विदिसीसाणाइगयाइ चउसु दाढासु। सग सग अंतरदीवा पढम चउक्कं च जगईओ ॥ १ ॥ जोयणतिसए हिंतओं सय सय वुड्ढी य छसु चउक्केसु। अणुन्नजगइअंतर, समअंतरिअंतरासव्वे" ॥ २ ॥ हिमवदुभयप्रान्ताभ्यां द्वेद्वेदंष्टे निवर्तते। ततस्तासु चतसृषु दंष्ट्रासु विदिक्ष्वीशानादिषुसप्त सप्तान्तरद्वीपा भवन्ति। तेष्वन्तरद्वीपेषु प्रथमचतुष्कं जगतीतो योजनानां त्रिभिः

According to Pannavanā Sûtra, Manusyas (human beings) are of two kinds viz (1) Sammûrcchima Manussyas and (2) Garbha Manusyas

While replying to a question from Gaṇadhara Mahārāja Gautama Swāmī, the all-knowing Śramaṇa Bhagavān Mahāvīra says —Sammur-chima Manusyas are born (produced) in manu-

शतैरस्ति। तत परं षट्सु चतुष्केषु अन्योऽन्यान्तरे जगतीद्वीपान्तरे च योजनशतवृद्धिर्न भवति योजनशत पर्यंत इत्यर्थः। तथा सर्वेऽपि द्वीपा अन्तरसमविस्तारा भवन्ति। अयमर्थ -जगतीद्वीपान्तराले द्वीपानां च विस्तारे प्रथमद्वीपचतुष्कमाश्रित्य योजनशतत्रयं, द्वितीयं चतुष्कमाश्रित्य योजनशत चतुष्टयं, इत्याद्येकैकयोजनशतवृद्ध्या यावत्सप्तमं द्वीपचतुष्कमाश्रित्य योजन-शतनवकं भवतीत्यर्थः। अन्तरद्वीपानामेव जलोपरिगतं प्रमाणमाह "पढम चउक्कवहिं अट्ठाइय जोयणे व बीयंसा। सपरिस वुड्ढि परओ मज्झदिसि सव्वकोसदुगं ॥ ३ ॥" द्वीपानां प्रथमचतुष्कं बहिर्जम्बूद्वीपदिशिवज्रस्य जलोपरि समकाशं सार्धे द्वे योजने विंशतिः पञ्चनवतिभागाश्च। एतदुद्धानयन विधिः क्षेत्रसमासवृत्तेरवसेयः। स्थूलवृत्त्या चतुष्के सप्तति सङ्ख्यानां पञ्च नवतिभागानां वृद्धिः क्रियते, सर्वेषामन्तरद्वीपानामेव जलोपरिगतं भवति। अथैषामन्तरद्वीपानां नामान्याह-"सव्वे सवेइयंता पढमचउक्कम्मि तेसि नामाइं। एगोरुय आभासिय, वेसाणिय चेव लंगूले ॥ ४ ॥" सर्वेऽन्तरद्वीपा वेदि कावनखण्डमण्डिता ज्ञेयाः। तथा प्रथमचतुष्के तेषामुत्तरपूर्वादिदिक्प्रभाविताः कृत्वा प्रादक्षिण्येन नामानि यथा एकोरुकः १ आभाषिकः २ वैषाणिकः ३ लाङ्गूलमेति ४ नामानश्चत्वारो द्वीपा वर्तन्ते। अथ "बीय-चउक्के हय १ गय २ गो ३ सक्कुलि पुव्वकन्न ४ नामाणो। आयरस १ मिंढग २ मसो ३ गोपुव्वसुरय ४ दइयम्मि ॥ ५ ॥ अथ द्वितीयचतुष्के हयकर्ण १ गजकर्ण २ गोकर्ण ३ शष्कुलीकर्ण ४ नामानश्चत्वारो द्वीपा वर्तन्ते। तृतीयचतुष्के आदर्श

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ayas Kshetra-2' dvipas (islands) and samudras (oceans) in 15 Karma bhûmis, in 30 a-karma bhûmis, and in 56 Antara-dvipas, in the (1) Foeces, (2) Urine (3) Cough (4) Mucus (5) Vomiting (6) Bile (7) Pus 8) Blood (9) Semen (10) Seminal Discharges. (11) Dead-body (12) During sexual intercourse (13) In the big cess-pools of cities (14) In all dirty-filthy places wherever there is decomposition of living or dead matter They are of the size of an innumerable part of an angula. They are conscience-less,

मुख १ मिण्ढमुख २ अयोमुख ३ गोमुख ४ नामानश्चत्वारोद्वीपा वर्त्तन्ते। अथ–हयगयहरिवग्घमुहा, चउत्थए आसकण्णहरिकण्णो। अकन्न कन्नापावरण दीव पचमचउक्कम्मि ॥ ६ ॥" चतुर्थचतुष्केऽश्वमुख १ गजमुख २ सिंहमुख ३ व्याघ्रमुख ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। पञ्चमचतुष्के अश्वकर्ण १ हरिकर्ण २ अकर्ण ३ कर्णप्रावरण ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। अथ–उक्कमुहो मेहमुहो, विज्जुमुहो विज्जुदंत छट्ठम्मि। सत्तमगे दंतता घणलट्ठनिगूढसुद्धाय ॥ ७ ॥ षष्ठे चतुष्के उलकामुख १ मेघमुख २ विद्युन्मुख ३ विद्युद्दन्त ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। सप्तमकेचतुष्के घनदन्त १ लष्टदन्त २ निगूढदन्त ३ शुद्धदन्त ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। "एमेव सिहरिम्मि वि

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ignorant, a paryāpta, and of an age-limit of an antar-muhûrta II Garbhaja manusyas are of three kinds (1) Karma-bhûmaka (belonging to Karmla-bhûmi (2) A-Karma-bhûmika (belonging to A-Karma bhûmi and 3 Antara-dvīpaga (belonging to Antara vīpa (1) Karma-bhûmdka are those human beings who have to do work such as cultivation, dealings in merahandise and various arts and trades, and who also can work for their spiritual advancement and final Liberation (2) A-karma bhûmika manusyah are those human beings born in lands which are destitute of agriculture, arts, trades etc, who are born as twins (male and female) and are active sexually and whose desires for food, drink, clothes, ornaments etc are salisfid by ten Kalpadrumas (desire-yielding trees)

(3) Antara-dvīpaga Manusyas are of 28 kinds They are (1) Ekoruka (2) Abhāsika (3) Vaisāṇika (4) Nārigolika (5) Hayakarṇa (6) Gaja-karṇa (7) Go-karṇa (8) Saskuli-karṇa (9) Ādarśamukha (10) Meṇdha mukha (11) Ayo-mukha (12) Go-mukha (13) Aśva-mukha (14) Hasti-mukha (15) Simha-mukha (16) Vyāghra-mukha (17) Aśva-karṇa (18) Hari-karṇa (19) A-karṇa (20 Karṇa-prāvarṇa (21) Ulkā-mukha (22) Mégha-mukha (23) Vidyunmukha (24) Vidyud-danta (25) Ghana-danta (26) Lasta-danta (27) Gûdha-danta and (28) Suddha-danta

अट्ठवीसं सव्वं इंति छप्पन्न । एएसु जुयलरूवा पलियासंखस आउमरा ॥८॥ एवमेव पूर्वोक्तरीत्या हि शिखरिणि पर्वतेऽप्यष्टाविंशतिद्वीपा भवन्तीति । सर्वे मिलिता षट्पञ्चाशद् अन्तर्द्वीपा भवन्ति । एतेषु षट्पञ्चाशदन्तर्द्वीपेषु युगलरूपा मनुष्या पल्योपमासंख्येयवर्षायुषो वसन्ति । अथ शरीरप्रमाणादि विशेषं दर्शयति– 'जोयणदसमसतवणू, पिट्ठिकरंडाणमेसि चउसट्ठी । मसूरं च चउत्थाओ, गुणसी दिप्पवच पाउमया ॥ ९ ॥ " तेषां युगलधर्मिणां तनुः शरीरं योजनदशांशोच्च अष्टशतधनुरुच्छ्रितमित्यर्थः । तथैतेषां शरीरे पृष्ठि करण्डानां चतुः षष्टिर्भवति । तथैतेषामाहारेच्छा एकान्तराहाद्भवति । तथैतेषा मेकोनाशीति दिनान्यपत्यपालनमाप्तवतेति । अथ सूत्रपदं व्याख्यानयति– मनुष्यशब्दस्य निरुक्तिः–मनोरपत्य मानुष्यः मनोर्यौ पद्यान्तः (६ १ ९४) य प्रत्यये मनुष्यः अणमत्यये मानुष' मानवामि (इ) ति, पुनः के मनुष्याः ? आन्तरद्वीपा समुद्रान्तर्भूतषट्पञ्चाशद्द्वीपसमुद्भवाः । च समुच्चये । इत्युक्ता एकोरुकादिभेदसमुद्भवा मनुष्याश्चिविधाः ॥ २३ ॥

D C An the living beings are either sammūrcchima (born without the union of parents or Garbhaja (born from an embryo). The term sammūrcchima is applied owing to sammūrcchana or universal expansion which takes place. For this type of creatures is born having no concern with parents, that is to say they originate not from the embryo

The five-sensed living beings are garbhaja (born from an embryo)

All the rest are sammūrcchima or born in course of universal expansion

Fishes and the like may be of both the kinds.

The creeping and the arm-moving animals, also may take birth in both these ways.

The one-sensed living beings and the two-sensed living beings are produced without any help of their race

Three-sensed living beings spring from the excretions and the like of their species

Four-sensed living beings originate in such substances as the saliva and excretions of their class

The sub-human animals and human beings originating through the foetus are well-known

We shall learn about sammurcchima human beings later on

Parrots, wag-tails etc are produced as indicative of a calamity of the season (Itih

The embryo-originating birds are produced through eggs and are well-known

Karma-bhûmi

Karma or action means preparation for such kinds of work as agriculture, trades, arts, sciences etc, or for religious rites for the attainment of Salvation Lands specialised for these purposes are fifteen (15) in number-They are five for five Bharatas, (2) Five for five Airavatas, and (3) Five for five Mahāvidehas.

A-Karma-bhūmi

On the other hand, lands without the need of preparation for agriculture, arts, trades etc and such other Karmas, are called A-karma-bhûmis

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According to Pannavaṇā Sūtra, the human beings residing in Karma-bhûmis are of fifteen kinds viz (1) Those residing in five Bharatas (2) Those residing in five Airavatas and (3) Those residing in five Mahāvidéhas They are briefly classified as (a) Āryas (civilised) and (b) Mlécchas (un-civilized)

The Mlécchas are of numerous tribes They (1) Śaka (2) Yavnna (3) Cilāta (4) Śabara (5) Barbara (6) Kāya (7) Murudoda (8) Bhadaga (9) Doba (10) Niṇṇage (11) Pakkaṇiya (12) Kulak-kha (13) Gonda (14) Sinhala (15) Pārasa (16) Godha (17) Konca (18) Amāada (19) Idamila (20) Cillala (21) pulinda (22) Hārosa

They are thirty (30) in number viz (1) Hemavat (2) Harivarsa (3) Dévakurus (4) Uttara-kurus (5) Ramyaka and (6) Airanyavat—multiplied by the five (5) Mérus, these six (6 Come down to thirty (30)

Persons reading in these A-karma bhumis are yugalikas (born as a twin—male and female) They are active sexually The desires of their senses are satisfied by ten Kalpa-drumas (the desire-yielding trees)

Antara -dvipah

Two points from either side of the Himavān have entered the Lavana Samudra (the Salty Ocean). On these four points

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(23) Dova (24) Vokkāṇa (25 Gandhāhāraga (26) Pahallya (27) Aṭṭhala (28) Romapisa (29) Pausa (30) malayāya (31) Bandhuyāya (32) Sūyali (33) Koṅkraṇaga (34) méya (35) Polhava (36) Mālava (37) maggara (38) Ābhāsiya (39) Nakka (40) Ciṇa (41) Lhasiya (42) Khasa (43) Ghāsiga (44) Khasiya (45) Nahara (46) moṇḍha (47) Doṇvilaga (48) Losa (49) Posa (50) Kakkaya (51) Hikkhāga (52) Huṇa (53) Ramaga (54) Bharu (55) Maruya (54) Cilāya (kirāta) (55) Vasayvāsiya etc.

The Āryas are of two kinds viz 1) Riddhi prāpta and (2) An-riddhiprāpta

(1) The Riddhiprāpta Āryas are those Āryas who have attained riddhi (prosperity) They are (1) Arihanta Dévas (2 Cakravartins (3) Baladévas (4) Vāsudévas (5) Cāraṇa Munis and (6) Vidyādharas.

(2) An-riddhi prāpta Āryas are of the following nine kinds viz Kṣétrārya (2) Jāti Aryas (3) Kūlāryas (4) Karmārya (5) Silpārya (6) Bhāṣārya (7) Jñānārya (8) Darśanārya and (9) Cāritrārya

I The Kṣétrāryas or Ārya-kṣetras are 25½ in number The following are the countries with their capital towns, viz

under the water in each direction are formed seven inner islands or antardvīpas The first four (in The N E direction) are at a distance of three hundred yojanas from the land, the next four islands (in the east are at a distance of 400 yojanas

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(1) Magadha-déśa with Rājagriha Nagarī (2) Aṅga-deśa with Campā Nagarī (3) Banga-déśa with Tāmralipti (4) Kalinga -déśa with Kāncanapura (5) Kāsī-déśa with Varāṇasī Nagarī (6) Kośala-déśa with Sākéta-pura (Ayodhyā) (7) Kuru-déśa with Gajapura (8) Kuśāvarta with Śauripurī (9) Pañcāla-déśa with Kāmpilyapura (10) Jangala déśa with Ahichatra Nagarī (11) Saurāstra with Dwarāvatī (12) Videha with Mithilā (13) Vatsa-déśa with Kauśambī 14) Sāṇdilya-déśa with Nandipura (15) Malaya-déśa with Bhaddilapura (16) Vaccha-déśa with Acchā Nagarī (18 Daśārna déśa with Mrittikāvatī (19) Cedi-deśa with Śauktikāvatī (20) Sindhu-sauvira with Vitabhayapaṭṭaṇa(21)Sūrasśna withmathurā Nagarī (22) Bhanga-déśa with Pāpā Nagarī (33) Purāvarta-déśa writh Māsā Nagarī (24) Kuṇāla déśa with Śrāvastī Nagarī (25) Lāta-déśa with Kotivarsa and)26) Kékayārdha with Śvétikā Nagarī The following list gives the names of 25½ Āryadéśas with their capital towns,

List of 25½ Arya--des'as

Names	Capital Town
1 Magadha-déśa	Rājagriha Nagarī
2 Aṅga-déśa	Campā Nagarī
3 Banga-déśa	Tāmralipti
4 Kalinga-déśa	Kāncanapura
5 Kāsī déśa	Vārānasī
6 Kośala déśa	Saketpura (Ayodhyā)
7 Kuru-déśa	Gajapura
8 Kuśāvarta-déśa	Sauripurī
8 Pancāla-déśa	Kāmpilyapura
10 Jangala-déśa	Ahichatrā Nagarī

and so on thus the last four islands being 900 yojanas away from the earth The twenty-eight (28) inner islands begin with Ekoruka and Ābhāṣika and end with Nigūḍh-danta and Śuddha-danta. In the very same way, there are 28 islands on the Śikhari Mountain thus in all the inner islands are 56 in number Thiy born in [and so residing in] these antardvipa islands are called antar dvipaga.

The word ca (and) shows addition (23) [Those living beings which are produced in the embryo by the union of the male and the female which are nourished in the embryo for a specified period of time, and which are born into the world after a definite period of time for maturation are called Garbhaja (born of an embryo) Garbha (an embryo, uterus) is an internal part of the generative organs of the female Birth after remaining for a specified time in the interior of the belly of the female is called Garbha Janma (Birth from an embryo).

All the creations, except these, produced by extraneous surroundings, without the union of the parents are of Sammūrchima Janma

One-sensed, two-sensed, three-sensed and four sensed living creatures are sammūrchima.

Pancéndriya tiryancas (five sensed sub human beings) and Pancéndriya manuṣyas (five sensed human beings) are both

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11	Saurāṣtra	Dvārāvati
12.	Vidéha	Mithila
13	Vatsa déśa	Kauśambi
14	Śāṇḍrlya	Nandipura
15	Malaya-déśa	Bhaddilapura
16.	Vaccha déśa	Vahrāṭapura
17	Varaṇa-déśa	Acchā Nagari
18	Daśārṇa-déśa	Mrittikavati

PANCENDRIYA LIVING BEINGS

1 Devas (clèshial beings 2 Karmabhumi manussya (human beings Yugalikas 3 Nārkas (Hellish Beings.)

MAP OF ADHI-DVIPA
4500000 YOJANAS IN EXTENT

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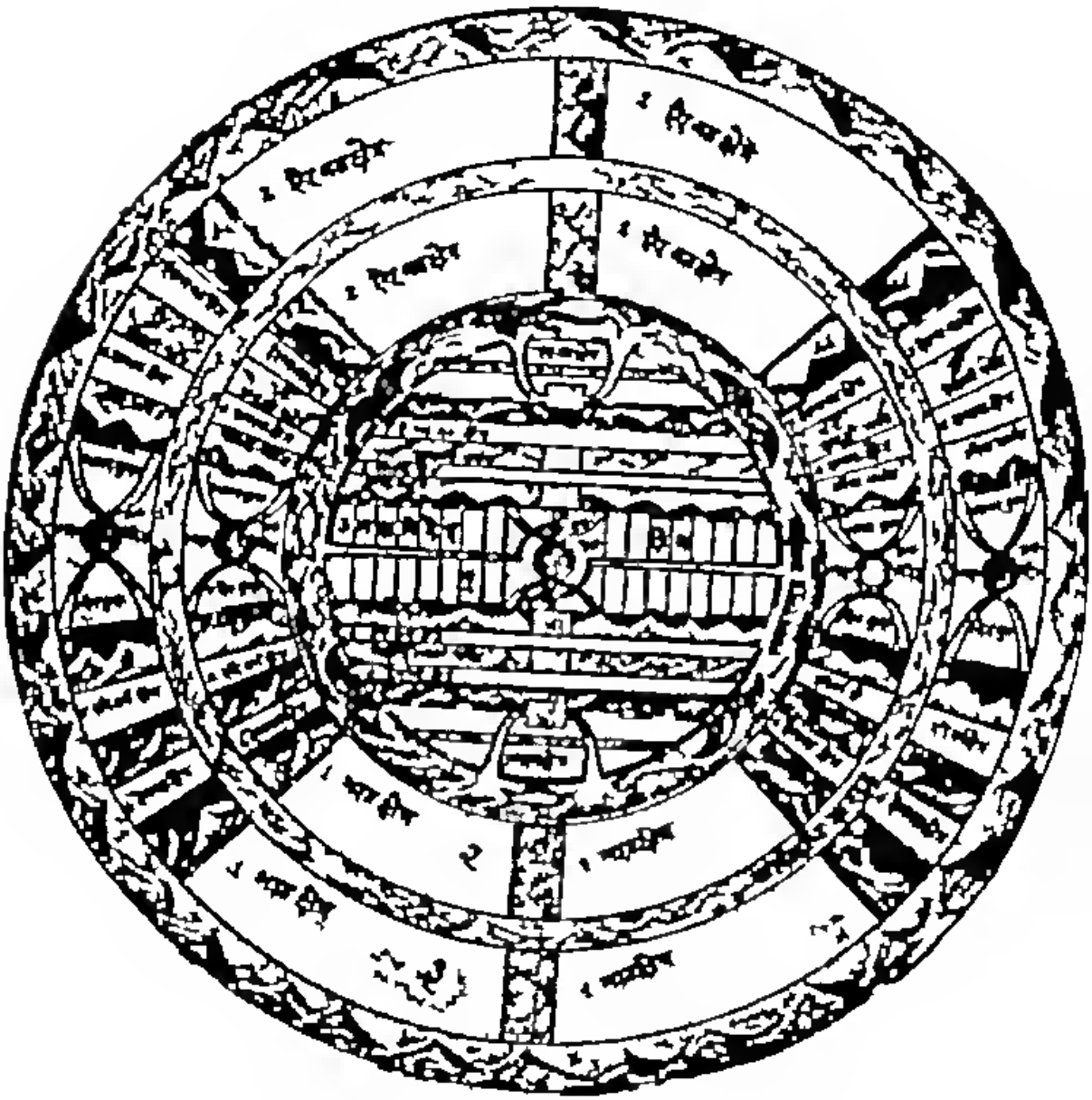

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15 Karma Bhumi No. 1 2 3
30 A. Karma Bhumi No. 4,5 6 7 8 9
56 Antardvipa No 19

No 1 Jambu Dvipa
No. 2 Dhataki Khanda
No 3 Puskaridha Dvipa

are both sammurcchima and garbhaja

Ekéndriya (one-sensed) and dvi-indriya (two-sensed) beings are produced in near creatures of their species under suitable conditions of living.

Tri-indriya (three-sensed) living beings are produced in the dirt, exercta etc of creahires of their species

Catur-indriya (four sensed) livings being are produced from the salivā, dirt, etc of creatures of their species

Pancéndriya Jalacara (aquatic) living beings e-g fishes etc are both garbhaja and sammūrcchmia Bhūja-pari-sarpa and Urah parisarpas, are also garbhaja and sammurchima Pancéndriya Sammūrcchima Manusyas are produced from the discharges of human beings.

19 Cédi-désa	Śauktikāvatī
20. Sindhu-sauvira	Vītabhayapaṭṭaṇa
21 Sūrasena	Mathurā Nagari
22 Bhaṅga-déśa	Papā Nagarī.
23 Purāvarta	Māsā Nagarī
24 Kuṇāla-désa	Śrāvastī
25 Lāta-déśa	Kotivrasa
26 Kékayārdha	Śvétambikā Nagari

These 25½ localities are called Ārya-ksetras because they are the places of birth of Jaina, Tīrthaṅkaras, Cakrabartins, Vāsudévas, Baladévas and higely religious saints.

II Jātyāryas are (1) Ambastha (2) Kalinda (3) Videha (4) Vèdaga (5) Harit and (6) Cuñcuṇa.

These six are highly respectable Ārya jātis.

III Kulāryas are (1) Ugra 2 Bhoga 3 Rājanya (4) Iksvāku, (5) Jnāta and (6) Kauravya. These six are Ārya kulas.

IV Karmāryas are (1) Dausyika (a cloth-merchant) (2) Sautrika (a yarn-merchant) (3) Kārpāsika (a cotton-merchant) (4) Sūtra-

Sammūrcchima birds such as parrots are produced from the dead bodies of their species. Garbhaja birds are born out of eggs. They are said to be Aṇḍaja Garbhaja Human beings, cows, buffaloes etc. are born covered with a membrane. They are called Jarāyuja Garbhaja. There are some quadrupeds such as cubs of an elephant which are not born from an egg or with a covering membrane, but are born without a covering membrane, such are called Potaja Garbhaja.

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vaikālika (The art of making and selling threads) (5) Bhāṇḍavaikālika (a grocer) (6) Kolāliya (potters) and (7) Naravāhanika. These are Ārya trades.

V Silpāryas are (1) Tunnāko (A tailor mender of rent cloth (2) Tantuvāya (a weaver) (3) Paṭṭakāra (a weaver of cloth garments) (4) Dóyaṇā (maker of bellows) 5 Varuṭṭā (brush-makers) (6) Charirika (mat makers) (7) Kāṣṭapādukākāra (makers of wood-sandals) (8) Munja-pādukā kāra (makers of grass-sandals) (9) Chatrakāra (umbrella-makers) (10) Vaṭṭhāra (11) Potthakāra (An artison of books books-maker) (12) Lépyakāra (one who smears) (13) Citrakāra (a painter) (14) Śankha kāra (a worker in coocha) (15) Danta-kara (a wok er in wory) (16) Bhāṇḍa-kāra (a maker of brass vessels) (17) Jiṭṭhagāra (18) Śéllegāra (a mason) (19) Kotikāra (one who sharpens or grinds the edges of a weapon.)

VI Bhāsā Āryas–Population speaking the Ardhr–Māgadhi language are spoken of as Bhāsā Ārya. Brāhmi Lipi is used for writing There are eighteen methods of writing Brāhmi Lipi (1) Brahmi (2) Yavanāni (3) Dosāpuriya (4) Kharaustri (5) Pukkhara sāriyā (6) Bhogavati (7) Paharāiyā (8) Antakkhariyā (9) Akkhara-puṭṭhiyā (10) Vaiṇayiki (11) Nihnviki (12) Anka lipi (13) Gaṇita-lipi (14) Gandharva lipi (15) Ādarśa lipi (16) Mahéśvari (17) Domilipi and (18) Paulindi

VII Jnānāryas are of five kinds. They are (1) Ābhinibodhika Jnānārya (2) Śruta Jnānārya (3) Avadhi Jnānārya (4) Manah paryava Jnānārya and (5) Kévala Jnānārya.

With the setting in of the rainy season and with the first pouring of a shower of rains, we sometimes see a large number of winged insects cropping up from the ground. These insects become so abundant that they become a source of nuaisance to us. Within a short time after their appearance, they lose their wings and they die They are *sammûrcchima* living beings born spontaneously without the union of the male and the female During the rainy season we see several varieties of such sammûrchhima living beings appear spontaneously and die within a short time

It will thus be seen that there are 9 ksetras in Jambū Dvîpa, 18 kśetras in Dhátakî khanda and 18 ksétras in Puskarārdha dvîpa-making a total of 45 Ksétras-15 for Karma-bhumîs and 30 for A-karma-bhumis These 45 Ksetras added to the 56 Antardvîpas of Jambu-dvîpa makes total of 101 ksétras On the Antardvîyas there are yugalikās They have a desire for food on alternate days

They have a desire for food of the size of a berry after an interval of two days They always have the Second-

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VIII Darśanārya and IX Cāritrārya-These subjects being rather intricate for beginners have been purposely left out. Students are desired to get a knowledge from Pannavanā Sūtra with the help of a learned teacher

Yugalikas of Dévakuru and Uttarakuru

The yugalikas of Déva kuru and Uttara kuru have an age-limit of three Palyo-paimas They have a desire for food of the size of a Tuvér pulse seed after an interval of three days They always have the First Ār of the cycle of time They nourish their progeny for 49 days

In Mahāvidéha Ksétra the height of the body of human beings is 500 Dhanusya and they live for pûrva kroda years

The yugalika manusyas and tiryancas of A-karma bhûmis are born in Déva-lokas (heavenly regions) after death

Susuma-Ārā of the cycle of time They nourish their progeny for 64 days.

Manusya Ksétras

Bharata Ksétra is situated in the south of Mount Méru in Jambū Dvipa. In the north of Bharata Kṣétra, there are two land-areas, named Himavanta Kṣétra and Harivarṣa Kṣétra Separating the Bharata Ksétra from the Himavanta ksetra is the Himavān Parvata and separating the Himavanta Kṣetra from the Harivarsa Kṣétra is the Mahā-himavanta Parvata ।

In the north of Harivarṣa Kṣétra there is Niṣadha Parvata In the north of Niṣadha Parvata there is Mahāvidéha Ksétra In the north of Mahāvidéha Ksétra there is Nilavanta Parvata After the Nilavanta Parvata there are consecutively Hiraṇyavanta Kṣétra, Rupya Parvata Ramyaka Kṣetra, Śikhari Parvata, and Airavata Kṣétra. There are thus seven kṣétras inhabited by human beings separated by six mountains

Out of these seven kṣétras, Bharata, Airavata, and Mahāvidéha are three Karma-bhūmis. Himavanta, Hiraṇya-vanta Harivarsa, Ramyaka, Déva-kuru, and Uttarakuru are six A karma bhūmis Human beings residing in these land-areas as known as Karma-bhumija and A-karma-bhūmija

Bharata Ksétra, Airavata and Mahāvidéha are known as Karma-bhūmis because in those lands there are three main Karmas (actions) viz असि Asi sword (for protection) मसि Masi-Lampblack as writing material and कृषि Krisi agriculture and arts and sciences as the guiding agents for work for livelihood. These human beings can also work for their spiritual advancement and Final Liberation of the Soul

The human beings residing in A-Karma bhūmis are free from these worldly troubles. Their desires for food drink, clothing ornaments etc are satisfied by ten Kalpadrumas (desire yielding trees) They are born as an yugala (a pair-a male and a female) and they are called yugalikas. These

yugalikas resides in thirty a-karma bhûmis viz on 5 Himavanta ksetra 5 Harivarsa ksetra, 5 Ramyak ksetra 5 Hiraṇyavanta ksétra 5 Dèva Kuru, and 5 Uttar Kuru ksétras

The yugalikas are very handsome and straight-forward.

The yugalikas of Himavanta ksetra and yugalikas of Himavanta and Hiranyavanta ksétra are tall handsome, with lovely faces They live for one Palyopama years They have a desire for food of an Āmblaka size on alternate days They nourish their progeny for 79 days They always have the Third-Susama Susama Āra

Yugalikas of Harivarsa and Ramyak

The yugalikas of Harivarsa Ksétra and of Ramyak ksétra have double Sammûrcchima manusyas are produced in the foeces, urine, cough, nasal mucus, vomit, pus, blood, sexual intercourse, semen, bile, wet particles of dried semen main cesspool of the town, in dead bodies, and in all dirty, filthy places] 23

Now begins the discussion about dévas (gods)-

Kinds of Devas (gods)

दसहा भवणाऽहिवई अट्ठविहा वाणमंतरा हुंति ।
जोइसिया पंचविहा दुविहा वेमाणिया देवा ॥ २४ ॥

Dasahā bhavaṇā-hivai aṭṭhavihā vānamantarā hunti ।
Joisiya pancavihā duvihā vemāniyā devā 24

[दशधा भवनाधिपतयोऽष्टविधा वानमंतरा भवन्ति ।
ज्योतिष्काः पञ्चविधा द्विधा वैमानिका देवा ॥ २४ ॥

Daśadhā Bhavanādhipatayo'ṣṭavidhā vānamantarā bhavanti ।
Jyotiśkāh pancavidhā dvidha Vaimānikā dèvāh] 24

Trans 24 Deities presiding over bhavanas (residences) are ten-fold, the forest-deities are eight-fold, the Jyotiskāh (luminaries) are five-fold, while the Vaimānikas are two fold 24

व्याख्या–२४ अथ प्रक्रमाद् देवभेदान् विवृण्वन्नाह–'दसहा' पूर्वं तावद् देवानां चत्वारो भेदा भवनाधिपतिव्यन्तरज्योतिष्कवैमानिकादिकभेदैर्भवन्ति । इह प्रस्तावाद्भवनाधिपतीनां नामान्वयसङ्ख्याविशेषं व्यक्तीकुर्वन्नाह –तत्र सामान्येन भवनवसनशीला भवनवासिनः । यद्यपि कायमानसभिमेषु परमररमणीयकभूमिषु आवासापरनामसु महामण्डपेषु प्रायोऽसुरकुमाराः परिवसन्ति कदाचिदेव भवनेषु । शेषास्तु नागकुमारादयो भूम्ना भवनेषु कदाचिदावासेष्विति । स्थानस्थानिनोरभेदाद्भवना असुरकुमारादयो देवा स्तेषामधिपतय इन्द्रा भवनाधिपतयश्चेति । ते दशधा तद्यथा–"असुर १ नाग २ तडित् ३ सुवर्ण ४ अग्नि ५ द्वीप ६ उदधि ७ दिक् ८ पवन ९ स्तनिताः १०।" एतेऽसुरादयो दशापि कुमाराः शान्ता (कुमार शब्दान्ता) ज्ञेयाः । अथ ते क्व वसन्ति ? तद् दर्शयति, तथाहि—[1] इह मदरस्स हिट्ठा, पुढवी रयणप्पहा

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१ इह मन्दरस्याधस्तात् पृथ्वी रत्नप्रभा मुक्तिव्या त्रिधिर्भागैर्विभिन्ना। अशीतिसहस्रोच्चैर्भिन्ना भवनाला नाम् ॥१॥ तत्रैव भवनवासिनो देवा निवसन्ति द्वयोर्भागयोः । तृतीये पुनर्भागे भवन्ति बहु वेदना यतस्तम् ॥ २ ॥

According to Pannavaṇa Sūtra the devāh (gods-deities) are of four types viz (1) Bhavana-vāsi (2) Vānamantara (3) Jyotisk and (4) Vaimānika.

I Bhavana-vāsi dévas are of ten kinds —They are (1) Asura kumāra (2) Nāga-kumāra (3) Suvarṇa-kumāra (4) Vidyu-kumāra (5) Agni-kumāra (6) Dvipa-kumāra (7) Udadhi-kumāra (8) Dišā-kumāra (9) Vāyukumāra and (10) Stanit kumāra. They are Paryāptā and A paryāptā.

II Vāna mantara devas are of eight kinds. They are (1) Kinnara (2) Kimpuruṣa (3) Mahoraga (4) Gāndharva (5) Yakṣa (6) Rākṣasa (7) Bhūta and (8) Pišāca They are Paryapta and A—paryāptā

III Jyotisikas are of five kinds. They are (1) Candra (moon) (2) Sūrya (Sun) (3) Graha (Planets) (4) Nakṣatra (constellation) and (5) Tārā (stars)

मुणेयव्वा। तिसु भागेसु विभत्ता, अस्सीयं जोयणं लक्खं ॥ १ ॥ तत्थेव भवणवासी, देवा निवसंति दोसु भागेसु। तइए पुण नेरइया हवन्ति बहुवेयणा नियमं ॥ २ ॥ क्वचिदित्यपि दृश्यते–उर्ध्वाध एक सहस्रं मुक्त्वा एकलक्षाष्टसप्ततिसहस्रबहुमध्ये रूचकाधोऽष्टशतयोजनेषु भवनपतिरिथतिः, शेषेतु नारकाणामिति दृश्यते। अन्ये त्वाहुः–नवतियोजनसहस्राणामधस्ताद्भवनानि अन्यत्र चोपरितनमधस्तन च योजनसहस्रं मुक्त्वा सर्वत्रापि यथासंभवमावासा इत्यपि। तत्त्वं तु केवलिनो विदन्ति। परं नरकप्रस्तटान्तराले भवनपतय इति संगम्यं। उक्तच–"बारसमु अंतरेसु इक्कं इक्कं अहोवरिं मुत्तुं। मज्झतरेसु जाई, वसंति दस भवणवासीणं ॥ १ ॥" सुगमार्थैव। परं रत्नप्रभायां त्रयोदश नरकप्रस्तटास्तेषु द्वादशान्तराणि तेभ्य एकमुपर्येकमधोऽन्तरमपनीयते शेषेषु दशस्वन्तरेषु भवनवासिन इति तात्पर्यमिति। एषां दशानामपि एकैकास्मिन्निकाये द्वौ द्वाविन्द्रौ स्यातां दक्षिणोत्तरश्रेण्याश्रयणात् सर्वाग्रेण चमरादयो विंशतिरिन्द्रा भवेयुरिति। तथैतेषां भवनसङ्ख्यावगाहनशक्तिवर्णध्वर्यायुश्चिन्हादयो नात्र लिख्यन्ते, सूत्रकृतापि प्रस्तुतं नोपदर्शितमतोऽन्यशास्त्रेभ्योऽवसेयमिति। अथभवनवासिवक्तव्यतां निरूप्य गाथाया द्वितीयपादेन व्यन्तराणां सूचयति+ 'अट्ठविह' त्ति विविधमन्तरं वनान्तरादिकमाश्रयतया येषां ते व्यन्तराः। तथा वनानामन्तरेषु शैलान्तरेषु कन्दरान्तरेषु वसन्ति तत्प्रसिद्धमेव यथा (अथवा विगतं) भृत्यवच्चक्रवर्त्याद्याराधकत्वेन (अन्तरं) विशेषो मनुष्येभ्यो

IV Vaismānika dévas are of two kinds viz (1) Kalpopanna (having grades of position etc) and (2) Kalpātita (those who are beyond such grades)

(I) Kalpopapanna dévas are of twelve kinds viz 1 Saudharma 2 Isāna 3 Sanat khmāra 4 Māhéndra 5 Brahmaloka 6 Lāntaka 7 Mahāśukra 8 Sahasrāra 9 Anat 10 Prānat 11 Āraṇa and 12 Acyuta They are paryaptā and a-parpāptā

II Kalpátita dévas are of two kinds viz (1) Graiveyaka and (2) Anuttaraupa-pātika

येषां ते व्यन्तराः । तथा वनानामन्तरेषु भवाः पृषोदरादित्वान्मागमे वान-मन्तरा इत्यपि । तेऽष्टविधा अष्टप्रकारा भवन्ति । ते चामी–पिशाचाः १ भूताः २ यक्षाः ३ राक्षसाः ४ किन्नराः ५ किंपुरुषाः ६ महोरगा ७ गन्धर्वाः ८ इति । अथैतेषां वनावस्थान ? उदाह–रयणाइपढमजोयणसहस्से इक्किक्कसयमहोवरिं मुत्तु । अट्ठसयए अट्ठ य, वितरजाईउ पत्तेयं ॥ १ ॥" पुनरन्ये त्वष्टप्रकारा व्यन्तरा, तद्यथा–एव पढमंमि सए जोयणदसगं अहोवरिं मुत्तुं । अट्ठदसगेसु जाई, जगपन्नाई परिवसन्ति ॥ १ ॥" ते त्विमे "अणपन्नी १ पणपन्नी २ इसिवाई ३ भूयवाइए ४ चेव । कंदीय ५ महाकंदी ६ कोहंडे ७ चेव पयए य ८ ॥ २ ॥ द्वयोरपि जात्योः प्रत्येकात् षोडश भेदा भवन्ति । एषामप्येकैकस्यां जातौ द्वौ द्वाविन्द्रौ । एवं त्रिंशदिन्द्रास्तेषु भवेयुरिति ।

Graivéyaka dévas are of nine kindr They are 1 Lower graivéyaka of the lower trinity 2. Middle graivéyaka of the lower trinity 3 Upper graivéyakas of the lower trinity 4 Lower graiv eyaka of the middle trinity 5 Middll graiveyaka of the middle trinity 6 Upper graiveyaka of the middle trinity 7 Lower graiveyaka of the upper trinity (8) middle graiveyaka of the upper trinity and (9) Upper Graivéyaka of the upper trinity They are paryāptā and a-paryāptā.

Anuttaraupapātika dévas are of five kinds viz (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparajita and (5) Sarvārtha Siddha

Asura Kumāra, Nāga Kumāra etc are Bhavanavāsi dévas (gods) They are called Kumāra (bachelors) because like royal princes they are handsome of gentle charming and graceful gait and being fond of amorous pursuits they are capable of assuming attractive artificial forms of various kinds

They are foppish with regard to apparel, language, putting on of ornaments weapons, clothes, and also with regard to their palanquins, boats, conveyances etc They are hly hly sportive and always ready for sensual pleasures

आयुर्वर्णादि शास्त्रान्तरेभ्योऽवसेयमिति । इत्युक्तो व्यन्तरविभागः । अथ ज्योतिष्कस्वरूपं निरूप्यते—द्योतनं ज्योतिरौणादित्वात्तदेषामस्ति इति व्रीह्यादिभ्य (स्तौ ७-२-५) इति इक प्रत्ययः इकारलोपे ज्योतिष्काः । ते पञ्चविधाः, तद्यथा—चन्द्राः १ सूर्याः २ ग्रहमण्डलादयोऽष्टाशीतिसङ्ख्याः ३ अनुचन्द्र नक्षत्राण्यश्विन्यादीन्यष्टविंशतिः ४ अनुचन्द्रं तारकाः षट्षष्टिसहस्राः कोटाकोटयो नव शतानि कोटाकोटयः पञ्चसप्ततिकोटयोऽनुचंद्र ज्ञेयाश्चेति ५। एषामवस्थितिस्वरूपं प्रस्तावयति । उक्तं च सङ्ग्रहिण्याम्-[1] समभूयलाउ

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१ समभूतलादष्टभिः दशोनैर्योजिनशतैरारभ्य ।
उपरि दशोत्तरयोजनशते तिष्ठन्ति ज्योतिष्का ॥ १ ॥
तत्र रविर्दशसु योजनेषु अशीतौ तदुपरि शशी च ऋक्षेषु ।
अधो भरणि' स्वातिरूपरि बहिर्मुलमभ्यन्तरेऽभिजित् ॥ २ ॥
तारका रविचन्द्र नक्षत्राणि बुद्ध शुक्र जीव मङ्गलशनैश्चरा ।
सप्तशतानि नवत्यधिकानि दश अशीति चत्वारि क्रमशास्त्रिकाश्चतुर्षु ॥ ३ ॥

Kinnaras are of ten kinds They are (1) Kinnara (2) Kimpurusha (3) Kimpurusttama (4) Kinnarottama (5) Hridayingama (6) Rûpaśālī (7) Anindita (8) Manorama (9) Ratipriya and (10) Rati-śrésta

Kimpurusas are of ten kinds They are (1) Puruṣa (2) Satpurusa (3) Mahāpurusa (4) Purusa vrisabha (5) Purusottama (6) Ati-purusa (7) Mahādéva (8) Marut (9) meruprabha and (10) Yaśaswān

Mahoragas are of ten kinds They are (1) Bhujaṅga (2) Bhogaśalī (3) Mahākāya (4) Ati-kāya (5) Skandha-śālī (6) Manorama (7) Mahāvéga (8) Mahāyaksa (9) Mérukānta and (10) Bhāswan.

Gandharvas are of twelve kinds. viz (1) Hāhā (2) Huhu (3) Tumbaru (4) Nārada (5) Risi-vādika (6) Bhuta-vādika (7) Kādamba (8) Mahā-kādamba (9) Raivata (10) Viśva-vasu 11) Gita-rati and (12) Giyayaśa

Yaksas are of thirteen kinds viz Pûrṇa-bhadra (2) Mani-bhadra (3) Śvéta-bhadra (4) Harit-bhadra (5) Sumano-bhadra (6) Vyatipātika-bhadra (7) Su-bhadra (8) Sarvato-bhadra (9)

अहिं दसूणसोयणसयहिं आरब्भ। उवरिं दसुत्तरसोयणसयम्मि चिट्ठंति जोइ सिया ॥ १ ॥ तत्थरवी दससोयण, असीइ तदुवरि ससी य रिक्खेहु। अट्ठ परणिसाइ उवरिं, बहिं मूलोम्मिवरे अयिई ॥ २ ॥ तार रविचंदरिक्खा बुह सुक्कामीवयंगलसणिया। सगसयनउ दस असीइ, चउ चउ कमसो तिया चउसु ॥ ३ ॥ एता प्रकटार्था एव। तथैते द्विप्रकाराश्चराः स्थिराश्चेति। तत्र मनुष्यलोकान्तर्वर्तिनश्चराः तद्बहिस्तु स्थिराः। तेषां स्थिराणां मनुष्यलोकवर्तिभ्यो ज्योतिष्केभ्यो विमानान्यायामविष्कम्भाभ्यामुन्नतत्वेन चार्धमया नानि। विस्रसास्वाभाव्याच्च सदावस्थाना (स्थिता)नीत्यर्थः। तेऽपि पञ्चप्रकारा एव सन्ति। तेषामायुः प्रमाणादि प्रकटत्वान्नोच्यते। इत्युक्तं ज्योतिष्काणां स्वरूपं। अथ क्रमायातं वैमानिकस्वरूप निरूपयति—तया दुविहा० तत्र विविध पुण्यैर्मन्तुमिर्मान्यन्ते उपलभ्यन्त इति विमानानि तेषु भवाः वैमानिकाः, ते च द्विधा कल्पोपपन्नाः कल्पातीताश्च। तत्र कल्पः स्थितिर्मर्यादामीतमित्येकार्थाः। स चेन्द्रसत्सामानिकादिव्यवस्थारूपस्तं प्रतिपन्नाः कल्पोपपन्नाः। ते तु सौधर्म १ ईशान २ सनत्कुमार ३ माहेन्द्र ४ ब्रह्म ५ लान्तक ६ शुक्र ७ सहस्रार ८ आनत ९ प्राणत १० आरण ११ अच्युत १२ निवासिनः। परतस्तु ग्रैवेयकानुत्तर विमानवासिनः सर्वेषामपि तेषामहमिन्द्रत्वात्ते कल्पातीताः सामान्यतया।

Manuṣya-yakṣa (10) Vanādhipati (11) Vanāhāra (12) Rūpa yakṣa and (13) Yakṣottama.

Rākṣasa are of seven kinds viz. (1) Bhīma (2) Mahā-bhīma (3) Vighna (4) Vināyaka (5) Jala-rākṣas (6) Rākṣasarākṣasa and (7) Brahma-rākṣasa.

Bhūtas are of nine kinds viz. (1) Su-rūpa (2) Prati-rūpa (3) Ati-rūpa (4) Bhūtottama (5) Kanda (6) Mahā skanda (7) Mahā-vēga (8) Pratichchanna and (9) Akāṣaga

Pisācas are of sixteen kinds viz (1) Kūṣmāṇḍa (2) Patāka (3) Sujoṣā (4) Ahanika (5) Kāla (6) Mahākāla (7) Cokṣa (8) Acokṣa (9) Tāla-pisāca (10) Mudhara pisāca (11) Adhastāraka (12) Dēha (13) Videha (14) Mahāvidēha (15) Tuṇika, and (16) Ghana-pisāca.

अथ नामतो ग्रैवेयकानां विशेषो निरूप्यते, तद्यथा [1]सुदरिसण १ सुप्पबुद्धं २ मणोरमं ३ सव्वभद्द ४ सुविसालं ५ सोमणस ६ सोमाणस ७ पियंकरं ८ चेव नंदिकरं ९ ॥ १ ॥ विजयं च १ वेजयन्तं २ जयन्तं ३ अपराजितं ४ च सव्वट्ठं ५। एएसु चेव गया, कप्पाईया मुणेयव्वा ॥ २ ॥ इत्युक्ता द्विधा अपि वैमानिकाः 'देवा'। एव सर्वे पञ्चेन्द्रियाणां भेदा जेयाः ॥ २४ ॥

D C. The dévas-gods or deities-are of four kinds viz (1) Bhavanādhipati (2) Vyantara (3) Jyotiska and (4) Vaimānika.

There being no difference between the residence and the resident, the bhavans or the mansions also mean the deities dwelling in the mansions Their adhipatis or kings are the Indras who are twenty one for each of the north and sou h śreni (row) of the ten bhavans The bhavana-vāsî dévas are of ten kinds viz 1 Asura Kumāra (2) Nāga Kumkra (3) Vidyut Kumāra (4) Suvarṇa Kumāra (5) Agni Kumāra (6) Dvîpa Kumāra (7) Udadhi Kumāra (8) Dig Kumāra (9) Vāyn Kumāra and (10) Stanita Kumāra These are callod Kumāra because they are always young sportive and full of sensual pleasures.

The Ratnaprabhā earth is divided into 13 layers Out of the twelve inner layers, one upper one and one lower one are left out In the remaining ten layers dwell the Bhavanapati gods Two Indras live in earch of these ten layers; thus the total number of Indras being twenty for the ten bhavanas These ten nikāyas or residential places, extend to 178000 yojanas [1 yojana=8 miles]

II Vyantaras—Those living in forests at different (vividha) distances (antara) are called Vyantaras Or, whose distinction

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१ सुदर्शनं सुप्रबुद्ध मनोरम सर्वभद्र सुविशालं।
सुमनस सौमनस्य प्रियकर चेव नन्दिकरम् ॥ १ ॥

२ विजय च वेजयन्त जयन्तमपराजितं च सर्वार्थम्।
एतेषु चैव गता कल्पातीता' ज्ञातव्या ॥ २ ॥

(antara) from the human beings is lost (vigata) on account of their serving Cakravartins *sovereigns* etc or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras

Vyantāras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Mahoragas and (8) Gandharvas

Vyantaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth, leaving aside the upper and lower layers of 100 yojan as each. Others make distinction between tha Vyantaras and Vāna-mantars and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layes of 10 yojanas each (out of the first hundred yojanas) Thus there are sixteen kinds of gods of this type *and their 30 Indras.*

The Jyotiṣka.–Jyotis means brilliance and the Joytiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 yojanas above 790 yojanas of the sama-bhūtala (ground-level) and are divided into two sets—Cara [moving] and Sthira [motionless] The luminaries of the first type are the inhabitants of the Manuṣya-loka, and the motion-less ones live outside. The reason is that the sama bhūtala is at the foot of the *Mount-Mārū* which is the centre of our earth

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount *Mārū* while those of the other five are steady

The Vaimānikas· Vimāns are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [viśiṣṭa] meritorious persons and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kalpopa panna and (2) Kalpātīta-kalpa means status in life bounds of morality or

superior power. It is an arrangement like the servant and the master in which the ordinary gods and goddessess must obey the orders of the Indra. Upapanna means reached, approached or acquired They dwell in twelve déva-lokas which are named Saudharma, Iśāna etc.

Those that have passed such a condition of dependence as servant and master by reason of their highly meritorious deeds and who are extremely more powerful and opulent than Indras are known as Kalpātita dévas They are of two kinds viz (1) (1) Graivèyaka and (2) Anuttaraupāpka

Graivéyaka dévas are of nine kinds viz (1) Lower Graiveyakas of the lower trik (2) Middle Graivéyakas of the lower trik (3) Upper Graivéyakas of the lower trik (4) Lower Graivéyakas of the middle trik (5) Middle Graiveyakas of the middle trik (6) Upper Graivéyakas of the middle trik (7) Lower Graiveyakas of the upper trik (8) Middle Graiveyakas of the upper trik (9) Upper Graivéyakas of the upper trik

Anullaraupapātika dévas are of five kinds. They are of (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparājita and (5) Sarvārtha Siddha

[Ratna-prabhā prithvi is 180000 yojanas deep. It is divided into thirteen layers. Out of inner twelve layers one upper one of 1000 yojanas and lower one of 1000 yojanas are left. In the remaining ten layers of 178000 yojanas dwell the Bhanapati gods These gods live in bhavanas (Mansions) and in reséden-tial quarters resembling pavilions They are called Bhavanapati gods because they live in bhavanas (mansions) They are hand-some, joyful, playful, and foppish like royal princes and therefore they are called Kumāras e-g. Asura-Kumāra Nāga Kumāra etc.

Vyanatra gods

In the 800 yojanas remaining after leaving off one hundred yojanas above and 100 yojanas below from the 1000 yojanas left out in the upper layer, dwell the eight kinds of Vāna-vyantara gods-

(antara) from the human beings is lost (vigata) on account of their serving Cakravartins sovereigns etc; or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras.

Vyantāras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Mahoragas and (8) Gandharvas.

Vyantaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth leaving aside the upper and lower layers of 100 yojanas each Others make distinction between the Vyantaras and Vāna-mantars and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layes of 10 yojanas each (out of the first hundred yojanas) Thus there are sixteen kinds of gods of this type and their 30 Indras

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The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Mēru while those of the other five are steady

The Vaimānikas, Vimāna are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [viśiṣṭa] meritorious persons and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kalpopa panna and (2) Kalpātīta-kalpa means status in life bounds of morality or

Jyotiska Heavenly Bodies located above the Adhi Dvipa* which is inhabited by human beings and sub-human beings (lower animals or brutes) revalue round Mount Méru and they are called Cara (Revolving) Jyotiska

The Five Jyotiska Heavenly Bodies outside the Adhi Dvipa are Sthira (Stable) Jyotiska The Jyotiska Heavenly Bodies are ten-five Cara (Moving) and five sthira (Stable)

Going higher above the Vimānas of the Grahas (Planets) at the end of one rajju-loka of innumerable yojanas, Saudharma Déva-loka, is in the South and Iśana Déva-loka is in the North In the same way, the Third Déva loka is above it, in the South, and the Fourth Dévaloka is in the North

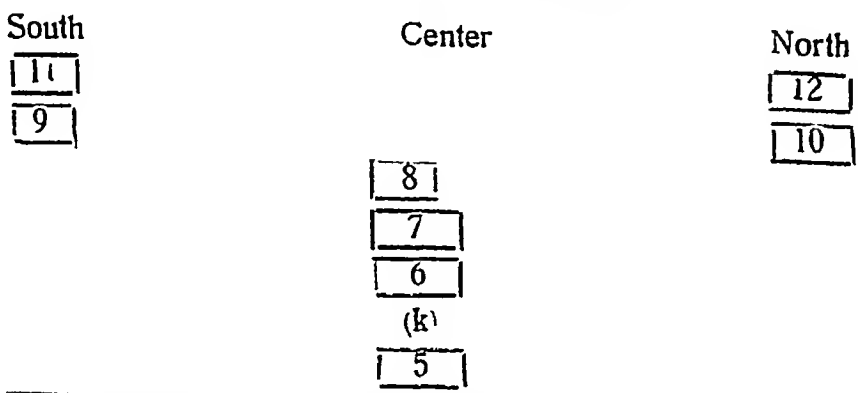
Above these, in the center are the Fifth and the Sixth Dévalokas one above the other.

Above these, in the same way, are arranged in the centre, the Seventh Dévaloka and the Eighth Déva-loka, one above the other.

The Ninth Déva-loka is the South, and the Tenth is in the North

Above these, the Eleventh Déva-loka is in the South, and the Twelfth Déva-loka is in the North

Arrangement of Déva-lokas



* Jambū Dvipa, Dhātakī Khanda and half the portion of Puskarāvarta Dvīpa constitute Adhī Dvipa.

Vyantara means dwelling without an interval or dwelling at intervals of various kinds-at long distances. Owing to their dwelling in forests they are called Vāṇa-vyantara or Vāṇa-mantara gods

-Jyotiṣka-dévas-

The locality occupied by the Seven Naraka-bhūmis is called Adho Loka One inhabited by Vaimānika gods is called Urdhva Loka and the world inhabited by us (human beings) and the sub-human creatures is called Tiryak loka or Tirchā loka. The universe is thus divided into Urdva Loka (Upper World), Tiryak or Tirchā Loka (Middle World) and Adho Loka (Lower World).

Exactly in the middle of the Tirchā Loka is Méru Parvata (Mount Méru) and at the foot of that mountain there is a flat even surface-land named Samabhūtalā containing a delightfully beautiful holy piece of ground named Ruçaka Prade a which is perfectly free from the bondage of all the eight varieties of Karmas and from which all the measurements of height of the various eternal objects described in the Jaina Āgamas (Scriptures) are taken.

The Tirchā Loka extends over Eighteen hundred (1800) yojanas, 900 yojanas above Samabhūtalā Prithvi and 900 yojanas below it.

In the upper 900 yojanas of Tirchā Loka the Jyotiṣk Heavenly Bodies are arranged as follows —

The Stars are located at a distance of 790 yojanas above the Samabhūtalā Prithvi.

The Vimāna of Sūrya is 10 yojanas above the region of stars.

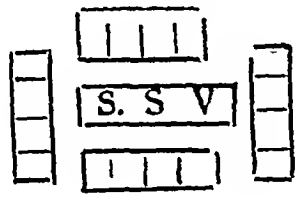
The Vimāna of Candra (the Moon) is eighty (80) yojanas above that of the Sun.

The Nakṣatras (Constellations) are four (4) yojanas above the Moon.

The Grahas (Planets) Planets (Grahas) are sixteen (16) yojanas above the the constellations. The Vimānas of the Five

Anuttara Vimāns

Above the Nava Graivèyaka Vimāns there are Five Anuttara (highest-most excellent) Vimāns on a level surface out of which Sarvārtha-Siddha Vimāna, is in the center, and the remaining four Vimāns are in four direchous.



Tryak Jrimbhaka Dévas

Ten kinds of Tiryak Jrimbhaka Dèvas are a variety of Vyantara gods They are (1) Anna Jrimbhaka (2) Pāna Jrimbhaka (3) Vastra Jrimbhaka (4)† Léṇa Jrimbhaka (5) Puspa Jrimbhaka (6) Phala Jrimbhaka (7) Puspa Jrimbhaka (8) Śayana Jrimbhaka (9) Vidyā Jrimbhaka, and (10) Avyakta Jrimbhaka. They fill up the house of Tirthaṅkara as with gold. wealth, ornaments, corn, and other articles suggested by their respective names, on the auspicious days of 1 Cyavana (descent from heaven) 2 Janma (birth) and other auspicious days of Tirthankaras They live on mount Vaitādhya

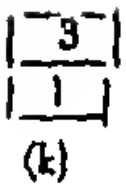
Paramādhhārmika Dévas

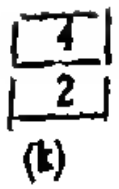
Parmādhārmika Dévas are parama (extremely) adhārmika (vicious-crual) They are included in the class of Bhavana-pati gods They froment in various terrible ways, the denizens of the first three hells by maiming them, culting off the flesh from their bodies by taking away the skin of their bodies and putting them to different kinds of promres.

Indras

Ten bhavana pati gods have 20 Indrn Vyantara and Vāna-vyantara gods have 32 Indras Jy opska have 2 Indras one for

† Léṇa (relating to houses, buildings etc.





Abodes of Kilbiṣika Dévas

In the Déva-lokas, the Kilbiṣika Dévas have their abodes at three places viz 1 Below the Saudharma Déva-loka 2 Below the Iśāna Déva-loka, and 3 Below the Sixth Déva-loka (as shown above by (k) The Kilbiṣika gods are of the lowest class They do menial work. They are generally despised and shunned.

Lokāntika Dévas

Lokāntika Dévas have their nine abodes in the Kriṣṇa-rāji (a row of a black layer of sa-cita (full of living matter) and a-cita (free from living matter) earth) in the Ariṣṭa pavement of the Fifth Déva-loka Lokāntika gods are very chaste and durning their next life they attain Mokṣa (Liberation). One year before the Dīkṣā Kāla (time of renunciation) of every Tīrthaṅkara, they go to the Tīrthaṅkara and remind him to give gifts of Vārṣika-dāna (gifts of one year's duration) to poor and needy persons, and to renounce all worldly pleasures. These gods have their habitations near the end of the Loka (world of living beings) and hence they are called Lokāntika Dévas

Nava Graivéyaka Dévas

The nine vimāns (aerial cars) of the Nava Graivéyaka gods are arranged in three rows of three vimāns each one above the other located in the Neck portion of an imaginary figure of a Man standing with his feet wide apart and with his arms bent at the elbow resting on the waist. with which the configuration of the Canda Rāja Loka or Canda Rajju Loka or the Universe bears a close resemblance. They are called Graivéyaka, because they are situated in the grīvā or neck.

(k) Abodes of Kilbiṣika gods.

APPENDIX

Classification of Dévas (gods)

1. Bhavana-pati Dévas (10)

1 Asura Kumāra
2. Nāga Kumāra
3. Suvarṇa Kumāra
4. Vidyut Kumāra
5 Agni Kumāra
6. Dvîpa Kumāra
7 Udadhi Kumāra
8. Dig (diśi) Kumāra
9. Pavana Kumāra
10 Stanit (Mégha) Kumāra

Paramādhārmīka Dévas (15)

1 Amba
2 Ambarisa
3 Śyāma
4. Śabala
5. Rudra
6 Upa-rudra
7 Kāla
8. Mahā-kāla
9. Asi-patra
10. Vana
11 Kumbhî
12. Vālukā
13. Vaitaranī
14. Khara-svara
15. Mahā-ghosa

2. Vyantara Dévās (8)

1. Piśāca
2. Bhūta
3 Yaksa
4. Rāksasa
5. Kinnara
6 Kim Purusa
7 Mahoraga
8 Gandharva

Váṇa-vyantara Dévas (8)

1 Aṇapannî
2. Paṇa-pannî
3. Isî-vādî
4. Bhûta-vādî
5 Kandita
6 Mahā-Kandita
7. Kohaṇda
8 Pataṅga

3 Jyotisk Dévàs

Cara	Sthira	
1. Candra (Moon)	1. Candra	1
2 Sūrya (Sun)	2. Sūrya	1
3. Graha (Planets)	3 Graha	88
4 Naksatra	4. Naksatra	28
5. Tārakā (Stars)	5 Tārakā (Stars)	

the Sun and one for the Moon. Vaimānika gods have 10 Indra viz Eight for the first eight dēva-lokas one for the ninth heave and for the tenth, and one for the eleventh and the twelfth heavens.

	Indras
Bhavana-pati	20
Vyantara and Vāna-vyantra	32
Jyotiṣk	2
Vaimānika	10
	64

Kalpopapanna and Kalpāyita

Indras are the kings of gods. Just as we have a social arrangement of a king and subjects, or of a master and a servant, in the same way the gods have the same arrangement So there are king gods and servant gods. The gods among whom such an arrangement exists are called Kalpopapanna and the gods who are beyond that stage are called Kalpātita gods They are classified as follows:—

Kalpopapanna	Kalpatita	
10 Bhavanapati	Nava Graivéyaka	(9)
16 Vyantara and Vānavyantara	Five Anuttara	(5)
10 Jyotiṣka-Cara and Sthira		
12 Vaimānika		
15 Paramādharmika		
9 Lokāntika		
10 Tiryak Jrimbhaka.		
3 Kilbiṣka.		
99		
99 Paryāpta		
99 A-paryāpta		
198 kinds of gods		

APPENDIX

563 Kinds of Living Beings

Sthāvara	22
Vikaléndriyas (2-3-4 Indriyas)	6
Tiryanca Pancèndriya	20
Nārakī	14
Manusya	303
Dévas (gods)	198
	563

CHAPTER II

मुक्तात्मा Mukta Jīvas (Liberated Souls)

अथा[२]द्वितीयगाथायां जीवा द्विधा उक्ताः सिद्धाः सांसारिकाश्च। तत्र सांसारिकाणां जीवानां गमनिकामात्रं विशेषो दर्शितः। अथ सिद्धस्वरूपं निरूपयति। अथ सूत्रकृता व्यत्ययः प्रदर्शितः। तत्तु सर्वं सांसारिकव्यवहारातीतत्वात्पूर्वं तेषां सिद्धानां विशेषो न दर्शितः अधुना तद्व्यनक्ति—

सिद्धा पनरसभेया तित्थअतित्था य सिद्धभेएणं।
एए संखेवेणं, जीव विगप्पा समक्खाया॥ २५॥

25 Siddhā panarasa-bhéyā tittha a titthā ya Siddhabhéénam।
Eé samkhévénam jīva-vigappā samakkhāyā 25

[सिद्धा पञ्चदशभेदाः तीर्थातीर्थादिसिद्धभेदेन।
एते संक्षेपेण जीव विकल्पाः समाख्याताः॥ २५॥

Siddhāh panca-daśa bhédāh tīrthā tīrthādi siddha-bhédéna।
Eté samksepéna jīva-vikalpāh samakhyātāh 25]

Trans 25 The Perfect Souls are of fifteen types such as the Tīrtha Siddhas or the A-tīrtha Siddhas etc These different types of living beings, are explained clearly in brief. 25

व्याख्या—२५—सिद्धा निष्ठितार्थाः क्षीणाशेषकर्माण। ते पञ्चदशधा। सूत्रे तु तीर्थकरभेदावुक्तौ। चकारादन्येऽपि त्रयोदशभेदा ग्राह्या। सूत्रात्वा-

4. Vaimānika Dévas,

(a) Kalpopapanna-Déva-lokas (12)

1 Saudharma.
2 Īśāna
3 Sanat-Kumāra
4 Māhendra
5 Brahma
6 Lāntaka
7 Śukra
8 Sahasrāra
9 Ānata
10 Prāṇata
11 Āraṇa
12 Acyuta

Lokāntika Dévas (9)

1 Sārasvata
2 Āditya
3 Vahni
4 Aruṇa
5 Garda-toya
6 Tuṣita
7 Avyā-bādha
8 marut
9 Ariṣṭa

Tiryak jrimbhka (10)

1 Anna Jrimbhaka
2 Pāna Jrimbhaka
3 Vastra Jrimbhaka
4 Léṇa Jrimbhaka
5 Puṣpa Jrimbhaka
6 Phala Jrimbhaka
7 Puṣpa-phala Jrimbhaka
8 Śayana Jrimbhaka
9 Vidyā Jrimbhaka
10 Avyakta Jrimbhaka

These are a variety of Vyantara gods.

(b) Kalpātīta Dévas

Nava Graivéyaka Dévas. (9)

1 Sudarśana
2 Su pratibadha
3 Manorama
4 Sarvato-bhadra
5 Su-viśāla
6 Sumanas
7 Saumānasya
8 Priyankara
9 Nandikra

Anuttara Vimāna (5)

1 Vijaya
2 Vaijayanta
3 Jayanta
4 Aparājita
5 Sarvārtha Siddha

स्वयमात्मना बुद्धास्तत्त्वं ज्ञानवन्तः स्वयंबुद्धा तथा सन्तो ये सिद्धास्ते स्वयंबुद्ध सिद्धाः १२। स्वयंबुद्धप्रत्येकबुद्धानां च बोध्युपधिश्रुतलिङ्गकृतो विशेषः। तथाहि स्वयंबुद्धानां बाह्यनिमित्तमन्तरेणैव बोधिः, प्रत्येकबुद्धानां तदपेक्षया। श्रयते च—[1]वसभे य इंदकेऊवलए अंबे य पुप्फिए बोही। करकंडुदुम्मुहस्स नमिस्स गंधारराण्णे य ॥१॥ इति सूत्रे बाह्यवृषभादि प्रत्ययसापेक्षतया करकण्ड्वादीनां प्रत्येकबुद्धानां बोधिरिति। उपधिः स्वयंबुद्धानां पात्रादिद्वादशविधः। तद्यथा—[2]पत्तं १ पत्तावधो २ पायट्ठवणं ३ च पायकेसरिया ४। पडलाइ ५ रयताणं ६ गोच्छओ, पायनिज्जोगो ॥ १ ॥ तिन्नेव य पच्छागा १० रयहरणं चेव ११ होइ मुहपोत्ती १२ ॥ २ ॥ प्रत्येकबुद्धानां तु जघन्येन रजोहरणमुखपोतिकारूपो द्विविध उपधिः। उत्कृष्टतस्तु पुनश्चोलपट्टकमात्रककल्पत्रिकवर्जो नवविध उपधिः। स्वयंबुद्धानां पूर्वाधीतं श्रुत संभवति न वा, प्रत्येकबुद्धानां तु पुनस्तन्नियमाद्भवति, जघन्येनैकादशाङ्गान्युत्कृष्टतोऽभिन्नदशपूर्वाणीति। लिङ्गप्रतिपत्तिस्तु स्वयबुद्धानां यदि पूर्वाधीतंश्रुतं नास्ति ततो नियमाद् गुरुसमीपे भवन्ति, गच्छे च विहरन्ति, अथ श्रुतं भवति ततो देवता लिङ्ग प्रयच्छति गुरुसमीपे वा तत्प्रतिपद्यन्ते। यदि चैकाकिविहारेच्छावन्तस्तदौकाकिन एव विहरन्ति, अन्यथा गच्छ एवासते इति। प्रत्येकबुद्धानां पुनर्लिङ्ग देवतैव ददाति, लिङ्गवर्जिता वा भवन्ति १२। तथैकैकस्मिन् समये एकैका एव सन्तो ये सिद्धास्ते एकसिद्धा १३। एकसमये द्वयादीनामष्टशतानां सेधनादनेकसिद्धा। तत्रानेकसमयसिद्धानां प्ररूपणार्था गाथाः—बत्तीसा अडयाला सट्ठी बावत्तरी य बोद्धव्वा। चुलसीई छन्नवई, दुरहियमट्ठुत्तरसयं च ॥ १ ॥ एतद्विवरणं—यदैकस्मिन्समये एकादिर्वा उत्कर्षेण द्वात्रिंशत्सिध्यन्ति तदा द्वितीयसमयेऽपि द्वात्रिंशत, एव नैरन्तर्येणाष्टौ समयान् यावद् द्वात्रिंशत्सिध्यन्ति, तत ऊर्ध्वम-

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१ वृषभश्च इन्द्रकेतुवलय आम्रश्च पुष्पिता।
बोधिः करकण्डोर्दुर्मुखस्य, नमेर्गान्धारराजश्च ॥ १ ॥

२ पात्र पात्रबन्ध पात्रस्थापन च पात्रप्रमार्जिका।
पटलानि रजस्त्राण गोच्छक पात्रनियोग ॥ २ ॥

त्रण एव प्रच्छादका रजोहरण चैव मुखवस्त्रिकाभवति ॥

त्करलोपे सिध्यति । तथथा–तीर्थकराः सन्तो ये सिद्धास्ते तीर्थकरसिद्धाः १। अतीर्थकरा –सामान्य केवलिनः सन्तो ये सिद्धास्तेऽतीर्थ(कर) सिद्धाः २। इति सामान्यं, अथो विशेषं व्यनक्ति–तीर्यते संसारोऽनेनेति तीर्थं यथावस्थित-जीवाजीवादिपदार्थप्ररूपकं परमगुरुप्रणीतं प्रवचन, तच्च निराधार न भवतीति स सघः प्रथमगणधरो वा वेदितव्यः, तस्मिन्नुत्पन्ने ये सिद्धास्ते तीर्थसिद्धाः १। तथा च स्वलिङ्गे रजोहरणादिरूपे व्यवस्थिताः सन्तो ये सिद्धास्ते स्वलिङ्ग सिद्धाः ४। तथाऽन्यलिङ्गे परिव्राजकादि सम्बन्धिनि वल्कलकषायादिरूपे द्रव्यलिङ्गे व्यवस्थिताः सन्तो ये सिद्धास्तेऽन्यलिङ्गसिद्धाः। यदाऽन्यलिङ्गिनां भावतः सम्यक्त्वादिप्रतिपन्नानां केवलमुत्पद्यते, तत्समयं च कालं कुर्वन्ति, तदैवान्यलिङ्गसिद्धत्वं द्रष्टव्यं, अन्यथा यदि दीर्घमायुष्कमात्मनः पश्यति ज्ञानेन तत साधुलिङ्गमेव प्रतिपद्यन्तेः ५। तथा स्त्रिया लिङ्गं स्त्रीलिङ्गं स्त्रीत्वस्योपलक्ष्य सभित्यर्थः। (तच्च) वेद शरीरनिर्वृत्तिर्नेपथ्यं च। तत्रेह शरीरनिर्वृत्त्या। प्रयोजन न वेदनेपथ्याभ्यां, वेदे सति सिद्धा (ध्य) भावात्, नेपथ्यस्य चाप्रयोजकत्वात्। तस्मिन् स्त्रीलिङ्गे वर्तमानाः सन्तो ये सिद्धाः प्रत्येकबुद्धवर्जिताः केचित् स्त्रीलिङ्गसिद्धाः ६। तथा पुरुषलिङ्गे शरीर निर्वृत्तिरूपे व्यवस्थिता सन्तो ये सिद्धास्ते पुरुषलिङ्गसिद्धाः ७। तथा नपुंसकलिङ्ग वर्तमानाः सन्तो ये सिद्धास्ते नपुंसकलिङ्गसिद्धाः ८। प्रत्येकाः सन्तो ये सिद्धास्ते गृहलिङ्गसिद्धा ९। तथा तीर्थस्याभावोऽतीर्थ, तीर्थस्याभावस्तु अनुत्पादेऽपान्तराले वा व्यवच्छेदे तस्मिन् समये सिद्धाः जाति स्मरणादिना निर्ग्रन्थकर्मभावोऽतीर्थसिद्धाः। तत्र तीर्थस्यानुत्पादे सिद्धा मरुदेवीप्रभृतयः, न हि मरुदेव्याः सिद्धिगमनकाले तीर्थमुत्पन्नमासीत्। तीर्थव्यवच्छेदेच सुविधिप्रभृतीनां तीर्थकृतां सप्तस्वन्तरेषु। यदाह–*'जिणंतरे साहुवुच्छेओ' त्ति। तथापि ये जातिस्मरणादिना प्राप्ताप वर्गमार्गा केवलिनो भूत्वा सिध्यन्ति ते तीर्थव्यवच्छेदे सिद्धा १०। प्रतीत्यैक किञ्चिद् वृषभादिकं अनित्यादिभावनाकारणं वस्तुबुद्धाः बुद्धवन्तः परमार्थमिति प्रत्येकबुद्धाः (तथा) सन्तो ये सिद्धास्ते प्रत्येकबु(द्ध सिद्धाः)द्धाः ११।

* जिनान्तरे साधुव्युच्छेदः।

which the mundane existence can be got over And naturally such utterances must have some receptacle This latter can be either be the Saṅgha (a congregation of Sādhus (Monks) 2 Sādhvis (nuns) 3 Śrāvakas (laymen followers of Jinéśvaras) and 4 Śravikas (female devotees) or the First Gaṇadhara When such a one is born some persons become free from worldly trammels

Such freed persons are also called Tīrtha-siddha [or siddha, Perfect accomlished by Tirtha]

4 Sva-liṅga Siddhas are those Siddhas who have become siddha (freed), when they had the apparel and rajorahana and mukha-vastrikā of a Jain Sādhu with them.

5. Anya-liṅga Siddhas are those Siddhas who have become siddha (freed) when they have the apparal i e. bark of trees or coloured clothes, and the liṅga of a Parivājaka (a wandering mendicant)

When such persons have Kévala Jñāna after the acquistion of Samyaktva (Right Knowledge), and if they died at the same moment, then their anya-liṅga siddhatva (the state of being a Siddha with the apparel and liṅga of mendicancy of another creed) becomes true But if such persons live longer after the attainment of Kévala Jñāna (Perfect Knowledge), then, enlightened by Perfect Knowledge they usually adopt sādhu-linga (the apparel and practices of a Jaina sādhu) 6. Strī-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were females

6 Strītva (the state of being a female) constitutes (1) Possession of female organs and feminine body-configuration. (2) Véda-Possession of feminine impulses and inclinations and (3) Népathya-Acting Here the question is with sarīranivritti (possession of female organs and feminine configuration) and not with impulses or with feminine acting With feminine impulses and inclinations, there is absence of fitness for Siddhatva (becoming

वश्यमेवान्तरं भवति। एवं यदा पुनस्त्रयस्त्रिंशत आरभ्याष्टचत्वारिंशदन्ता एक समयेन सिध्यन्ति तदा निरन्तरं सप्तसमयान् सिध्यन्ति, ततोऽवश्यमेवान्तरं भवति। एवं यदैकोनपञ्चाशतमादिं कृत्वा यावत् षष्टिः एकेन समयेन सिध्यन्ति तदा निरन्तरं षट्समयान सिध्यन्ति, तदुपरि अन्तर समयादि भवति, एवं मन्यत्रापि योज्यं। यावदष्टशतमेकसमयेन सिध्यन्ति तदाऽवश्यमेव समयान्तरं भवति इति ॥ १४ ॥ तथा बुद्धा आचार्यास्तैर्बोधिताः सन्तो ये सिद्धास्ते बुद्धबोधित सिद्धा ॥ १५ ॥

इत्युक्तास्तीर्थंकर त्वादिभेद सिद्धानां पञ्चदशभेदाः। ननु तीर्थंकरसिद्धा तीर्थंकरसिद्धरूपभेदद्वयेऽपशेषा सिद्धभेदा सर्वेऽप्यन्तर्भवन्ति ततिकिमर्थं शेषभेदोपादानमुच्यते ? सत्यं, अन्तर्भवन्ति, परं न विवक्षितभेद द्वयोपादान मात्रात् शेषभेद परिज्ञानं भवति विशेष परिज्ञानार्थं चेत्र शास्त्रारम्भमयासोऽत्र शेषभेदोपादानमिति। इत्येते जीवविकल्पा सांसारिका असांसारिका एकेन्द्रियादयो वा संक्षेपेणेति तेषां जीवानामसङ्ख्यातानन्तरत्वाभावप्रातिकूल्यन-द्वारेण समाख्याता-भणिता इति गाथार्थ ॥ २५ ॥

D C Siddhas or the Perfect Ones are those who are freed from all their Karmas They are of 15 kinds. Only two of these are mentioned in the Gâtha. But by the word âdi (etc) the reat 13 are to be understood.

(1) Tirtha (kara) Siddhas are those Perfect Souls who have become Siddhas when they were Tirthankaras

(2) A-tirtha Siddhas are those Perfect Souls who became Siddhas when they were Sâmânya Kévali

3 That by which the mundane existence can be crossed over is called a Tirtha. It means an utterance about living and non-living substances by some great preceptor with the help of

between the Svayam Buddha and the Pratyéka Buddha is with regard to (1) upadhi (articles for use in ascetic life). (2) Śruta (Knowledge) and (3) Linga (rajoharaṇa, mukhavastrikā) Svayam Buddhas have perfect enlightenment without the motive of any external object while Pratyéka Buddhas have that requirement. As for instance-Kara-kaṇḍu, Durmukha, Tîrthaṅkara Nami Nātha, and the King of Gandhāra had enlightenment through the medium of a bull, circles of the rain-bow, a mango-fruit and a flower

Svayam Buddhas have the following twelve articles for use viz 1 Pātra (wooden dishes and bowls) 2 Pātra-bandha (A square piece of cloth to tie dishes, bowls etc) 3 Pātra-sthāpana (anything over which vessels are placed), 4 Pātra-pramārjanikā (A wollen brush to wipe bowls etc) 5 Patalāni (pieces of cloth to cover dishes and bowls at the time of begging. 6 Rajastrānam (a covering for utensels, dishes etc) 7 Gocchaka (गुच्छा) Two pieces of square woollen cloths with strings applied to one for tying uteusils dishes, bowls etc 8-10 Three Pracchādakā (three coverings for the body 11 Rajoharaṇa (A symbolic accessory of a Jaina Sādhu-a woollen brush to remove dust and insects) and 12 Mukha-vastrikā (a piece of cloth to cover the mouth)

Pratyéka-Buddhas keep only Rajoharana and Mukha-vastrikā At the most, they keep nine articles Svayam-buddhas may or may not have previous scriptural knowledge. Pratyéka Buddhas as a rule, have a knowledge of, at least Eleven Angas and at the most, not less than Ten Pūrvas

In the case of Svayam-Buddhas who do not possess previous scriptural knowledge, the acquisition of symbolic accessaries i-e Rajoharma and Mukha-vastrika takes places as a rule from the Gurn and they move about along with the samudāya. If they possess scriptural knowledge, the gods give them the symbolic accessories or they get them from the Guru If they

a Siddha). Népathya (feminine acting) is unauthoritative. Consequently those who have become Siddhas with female organs and feminine body-configuration are Stri-liṅga Siddhas

7 Purusa-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were males.

8. Napuṁsaka-liṅga Siddhas are those Siddhas who have become Siddha (freed), when they were neuter or with hermaphrodite orgas.

9 Grihi-liṅga Siddhas are those Siddhas who became Siddha (freed) when they were house-holders.

10 A-tirtha Siddhas are those Siddhas who became Siddha (freed) during the absence of any tirtha.

Tirthasya abhāvo is absence of a tirtha. It results (1) Before the establishment of any tirtha (2) During the interval between the Nirvāṇa of a Tirthaṅkara and the establishment of a Tirtha by the next Tirthaṅkara and (3) During the complete abolishment of Order of Monks and Nuns Those who have become Siddha during this period are A-tirtha Siddhas.

Maru-dévi Mātā and others became Siddha when the Tirtha was not established. At the time of the attainment of Siddhi-pada by Maru-dévi Mātā, Tirtha was not established.

Total abolishment of the Order of Sādhus (Monks) and Sādhvi's (Nuns) occurred during the interval between the Nirvāṇa of Suvidhi Nātha Tirthaṅkara and the establishment of the Tirtha of the seven Tirthaṅkaras commencing from the Nirvāṇa of Suvidhi Nātha and ending with that of Śānti Nātha Tirthaṅkara.

11 Pratyéka-buddha Siddhas are those Siddhas who have become siddha on seeing a bull or some other thing as an object of meditation about the frailty of worldly objects.

12. Svayam Buddha Siddhas are those Siddhas who have become Siddha by their own natural intuition and not by the preaching of any religious preceptor The distinction

26 Eésim Jīvāṇam śarīramāum thi-sakāyamami
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

[एतेषां जीवानां शरीरमायु स्थिति-स्वकाये ।
प्राणा-योनिप्रमाण, येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

Etésām Jīvānām śarīramāyuh-sthiti-svakāyé
Prāṇā-yonipramāṇām yésam yada-sti tad bhaṅisyāmah 26]

Trans-26. We are going to speak about the Measure of 1 the body 2 the Life-limit 3 the Stay in their own body, 4 the vital airs and 5 the forms of existence of these living beings.

व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीरं। प्रमाणशब्द सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्यो त्कृष्टायुः प्रमाणं। तथा येषां यावती स्वकायस्थितिः, किमुच्यते ? यदैकेन्द्रिया पृथ्व्यादयो मृत्वा पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं। तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं। तथा चतुरशीतिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणा । अत्रीत्यत्र प्राकृतत्वादेकत्व द्वित्वबहुत्व न कश्चिद्विशेष , यच्छब्दाऽस्तिशब्दोऽव्ययेषु सर्ववचनवाचो वर्तते, अतोऽत्र न कश्चिद् दोष । ततो यच्छब्देनापेक्षितमर्थं तच्छब्देनाह-'तं भणिमो' तद्भणाम इति गाथार्थः ॥ २६ ॥

D C-Word "Pramāṇa" (extent or measure) is to be construed with all the words

What is the magnitude of the body ?

Whether the life is short or long ? How long do the beings stay in their own bodies ? i-e that is to say, How long do the earth and the like take rebiths in the very earth and the like ? How long do the vital airs stay in the body ? How many of the 84 hundred thousand (840000) existences are presocribed for a certain being All these questions are answered in the following lines.

have a desire to move about alone, they can move about alone. Other wise they live in the samudāya.

In case of Pratyéka Buddhas the gods give the symbolic accessories or they remain without those accessories.

13 Eka–siddhas are those Siddhas who have become siddha in one moment.

14 Anéka–siddhas are those numerous Siddhas who have become siddha in one samaya.

If during one samaya (instant) one or at the most, thirty–two become siddha, during the second samaya also thirty–two become siddha and without an interval till eight samayas thirty-two become siddha and beyond that, there is an interval. Similarly commencing with the thirty–third and ending with forty–eighth become siddha in one samaya, then they become siddha, without an interval for seven samayas, and then there is an interval in the same manner, commencing with the forty–ninth and ending with the sixty, they become siddha in one samaya, then, they become siddha without an interval for six samayas and then there is an interval of many samayas. In a similar way one hundred and eight become siddha in one samaya–and then there is an interval of many samayas.

15. Buddha–bodhita Siddhas are those siddhas who have become siddha (freed) by the precept of some eminent ācāryas (preceptors.)

In this way, the fifteen (15) kinds of siddhas are briefly mentioned. Only two kinds are given in the text, and the rest are not described, because all of them are included in the two varieties 25

CHAPTER III

एवं एकेन्द्रियादिजीवानां शरीर–आयुःस्वकायस्थिति–भाव–योनि प्रमाणानि प्रकटयन्नाह—

एइंदि जीवाणं सरीरमाउ-ठिई–सकायभि ।
पत्ता जोणिपमाणं, जेसिं जं अत्थि तं भणियो ॥ २६ ॥

26 Eésim Jīvāṇam śarīramāum thi-sakāyamami
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

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प्राणा-योनिप्रमाण येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

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व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीर। प्रमाणशब्द सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्यो त्कृष्टायुः प्रमाणं। तथा येषां यावती स्वकायस्थितिः, किमुच्यते ? यदैकेन्द्रिया पृथ्व्यादयो मृत्वा पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं । तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं । तथा चतुरशीतिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणा । अत्थीत्यत्र प्राकृतत्वादेकत्व द्वित्वबहुत्व न कश्चिद्विशेष , यद्वाऽस्तिशब्दोऽव्ययेषु सर्ववचनवाची वर्तते, अतोऽत्र न कश्चिद् दोष । ततो यच्छब्देनापेक्षितमर्थ तच्छब्देनाह-'तं भणिमो' तद्भणाम इति गाथार्थः ॥ २६ ॥

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As to the term asti' it can have the sense of the plural, due to the common usage in that sense Or to explain it otherwise in the case of the avyaya (in-declinable) the word has the sense of all numbers. Thus, we must not find any defect with the use of the singular

Height of the Body

(a) of Ekendriya Living Beings

पूर्वोक्तकथनद्वारेण एकेन्द्रियादीनां शरीरद्वारं व्याख्यायते—

अंगुलअसंखभागो सरीरमेगिंदियाण सव्वेसिं ।
जोयणसहस्समहियं नवरं पत्तेयरुक्खाणं ॥ २७ ॥

27 Aṅgula asaṅkhabhāgo sarīra mēkindriyāṇa savvēsim ।
Joyaṇa sahassamahiyam navaram pattēya-rukkhāṇam 27

[अङ्गुलासङ्ख्येयभागः शरीरमेकेन्द्रियाणां सर्वेषाम् ।
योजनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

Aṅgula asaṅkhēya-bhāgaḥ śarīra mēkēndriyāṇām sarvēṣām ।
yojana sahasramadhikam navaram pratyēkavṛikṣāṇām 27]

Trans 27 The body of all the one sensed living beings is of the size of an asaṅkhēya bhāga (innumerable part) of the finger The body of the *Pratyēka* (one-souled) vegetables, however is more than a thousand yojanas in extent

व्याख्या–२७–शीर्यत इति शरीरं । ततोऽङ्गुलासङ्ख्येयभागः सर्वेषामप्येकेन्द्रिया (णां) णीनां शरीरमवगन्तव्यं । नवरं विशेषमाह प्रत्येक-वनस्पतीनां योजनसहस्रमधिकं शरीरमिति । तथेह सूत्रे पृथिव्यादीनां शरीर प्रमाणे सामान्य तयोक्तेऽपि विशेषो दर्श्यते । उक्तं च सङ्ग्रहणिकारैः–[1]अंगुलअसंखभागो सुहुम

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१ अङ्गुलासंख्येयभाग. सूक्ष्मनिगोदैर्वर्तमानपुरो भवेत् ।
ततोऽधिकस्तत आनन्त्यः सूक्ष्म पृथ्वी ॥ १ ॥

ततो बादरपर्याप्तापर्याप्तोदितयोरिमौ अङ्गुलस्य ।
प्रत्येक वनस्पतिशरीरं अधिक योजनसहस्रं तु ॥ २ ॥

निगोओ असंखगुण वाऊ । तो अगणि तओ आउ, तत्तो सहुमा भवे पुढवी ॥ १ ॥ तो बायरवाउगणी आऊ–पुढवी निगोय अणुकमसो । पत्तेयवणसरीरं अहिय जोयणसहस्स तु ॥ २ ॥ द्विधा वनस्पतिः–प्रत्येकः साधारणश्च । साधारणो निगोदोऽ अनन्तकायिक इत्येकार्थाः । तत्र प्रत्येको बादर एव, पृथिव्यपतेजोवायु निगोदास्तु सूक्ष्मा बादराश्च । तत्राद्यन्तयो र्निगोदपृथिव्योः सूक्ष्मविशेषणात्तदन्तर्वर्तिनां वाय्वग्निजलानामपि सूक्ष्माणां ग्रहणायदयमर्थः–सूक्ष्मनिगादशरीर मङ्गुलस्या सङ्ख्योभागोऽङ्गुलासख्यातभागमित्यर्थः ? । तदसङ्ख्यातगुणमेकं सूक्ष्मवायूकायशरीरं २ । ततोऽसङ्ख्यातगुणमेक सूक्ष्मतेजस्कायिकशरीर ३ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्ममप्कायिकशरीर ५ । ततोऽप्यसङ्ख्यातगुणमेकं बादरवायुशरीरं ६ । ततोऽप्यसङ्ख्यातगुणमेक बादरग्निशरीरं ७ । ततोऽप्यसङ्ख्यातगुणमेक बादरअप्कायशरीरं ८ । ततोऽप्यसङ्ख्यातगुणमेकं बादरपृथ्वीकायिकशरीर ९ । तस्मादसङ्ख्यातगुणमेकं बादरनिगोदशरीर १० । स्वस्थाने तुसर्वाण्यप्यङ्गुल असख्येयभागमात्राणीति ।

तथा च भगवत्यामेकोनविंशतितमे शतके तृतीयोद्देशके–[1] "के महालए णं भंते ? पुढविसरीरे पण्णत्ते ? गोयमा ? अणंताणं सुहुमवणस्सइकाइयाण जावइया सरीरा से एगे सुहुमवाउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाण सरीरा से एगे सुहुमतेउसरीरे, असंखेज्जाण सुहुमतेउकाइयाणं जावइया सरीरा से एगे पुढवीसरीरे, असखिज्जाण सुहुमपुढवीकाइयाण जावइया सरीरा से एगे बायरतेउसरीरे, असंखिज्जाण बायरतेउकाइया सरीरा से एगे बायरआउसरीरे, असखिज्जाणं बायरआउक्काइयाणं जावइया सरीरा से एगे बायर पुढविसरीरे। एवं महालये णं गोयमा? पुढविसरीरे पण्णत्ते"॥अत्र "अणंताण सुहुम

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१ कियन्महत् पृथ्वीशरीर भदन्त ! प्रज्ञप्तम् ? गौतम ? अनन्तानां सूक्ष्मवनस्पतिकायिकानां यावच्छरीर तावत् एक सूक्ष्मवायुशरीर असख्यातानां सूक्ष्मवायुकायिकानां शरीराणि तावत एकं सूक्ष्मतेज शरीर, असख्येयाना सूक्ष्मतेजस्कायिकाना यावन्ति शरीराणि तावदेक पृथ्वीशरीर, असख्येयाना सूक्ष्मपृथ्वीकायिकाना यावन्ति शरीराणि तावद् बादरअप्छरीर, असंख्येयाना बादरअप्कायिकाना यावन्ति शरीराणि तावदेकं बादरपृथ्वीशरीर, इयन्महत् गौतम ! पृथ्वीशरीर प्रज्ञप्तम् ॥

वणस्सइकाइआण आवइया सरीरा" इति यावद् ग्रहणादसङ्ख्यातादि आ
ङ्गाथि, अनन्तानामपि वनस्पतिनामेकाद्यसङ्ख्येयान्तशरीरत्वेनानन्तानां
शरीराणामभावात् । सूक्ष्मवनस्पत्यवगाहनापेक्षया सूक्ष्मवाय्ववगाहनाया असं
ख्यातगुणत्वेन चागमेऽभिधानात् । यदुक्तमन्यत्राप्यागमे[1] गोयमा ! सव्व
त्थोवा सुहुमनिगोयस्स अपज्जत्तगस्स जहन्निया ओगाहणा असंखिज्जगुणा
जाव बायरपुढवि अपज्जत्त जहन्निया असंखिज्जगुणा पत्तेयसरीरबायरवण
स्सइकाइयस्स बायरनिगोयस्स य एएसि य अपज्जत्तगाण जहन्निया ओगा
हणा दोण्णवि तुल्लाऽसंखेज्जगुणा इत्यादि । प्रत्येकवनस्पतिनां तु समुद्रादि
गतपद्मनालादीनां शरीरं किञ्चिदधिकं योजनं सहस्रं[2] । नन्वेतच्छरीरस्य मानमु
त्सेधाङ्गुलेन, समुद्रादीनां तु प्रमाणाङ्गुलेन ततः समुद्रादीनां योजनं सहस्रा
वगाहनात् तद्गतपद्मनालादीनामुत्सेधाङ्गुलापेक्षयाऽत्यन्तं दैर्घ्यं स्यादेव
आह विशेषणवत्यां—जोयणसहस्समाइ (हियं) वणस्सइ देहमाणमुक्किट्ठं । त
ग्गि (कि) ह समुद्दमयणलवणाइं इयरं रहा (मूमा) ॥ १ ॥ उस्सेहंगुलओ तं
होइ पमाणंगुलेण य समुद्दो । अवरोप्परओ दुन्नि वि कइम विरोहिणी हुज्जाहि ?
॥ २ ॥ पुढवीपरिणामाइ ताइ (तु) सिरिनिवासपउम व । गोतित्थेसु वणस्स
इपरिणाइ (च) होज्जाहि ॥ ३ ॥ जत्थुस्सेहंगुलओ, सहस्समयसेसएसु य सव्वेसु
वड्ढीलयाइओ वि य सहस्समायामओ होंति[3] ॥ ४ ॥ तथा सूक्ष्माणां पञ्चाना

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१ गौतम ! सर्वस्तोकं खलु निगोदस्य अपर्याप्तकस्य जघन्या अवगाहना असङ्ख्येयगुणा बादरपृथ्व्यपर्याप्तकानां जघन्या असङ्ख्येयगुणा अनेकं शरीरं बादरप्रत्येकवनस्पतिकायिकस्य बादरनिगोदस्य च एतेषां अपर्याप्तानां जघन्या अवगाहना द्वयोरपि तुल्यमसङ्ख्येयगुणा ।

२ योजनसहस्रमधिकं वनस्पते देहप्रमाणमुत्कृष्टम् ।
तत् किमसमुद्रमतपद्मनालादयः सन्ति मूमो ॥ १ ॥

उत्सेधाङ्गुलेन तद्भवति प्रमाणाङ्गुलेन च समुद्रः ।
अवरोप्परतो द्वे अपि कथमविरोधिनी भवतः ॥ २ ॥

पृथ्वीपरिणामानि तानि तु श्रीनिवासपद्मवत् ।
तीर्थेषु वनस्पतिपरिणामानि च भवेयुरपि ॥ ३ ॥

३ यत्रोत्सेधाङ्गुलतः सहस्रमयसेषेषु च सर्वेषु ।
वृद्धीलतादयोऽपि च सहस्रमायामतो भवन्ति ॥ ४ ॥

मपि पृथ्व्यादीनामसङ्ख्यातान्यपि शरीराण्येकत्रीभूतानि न चर्मचक्षुषां गोचराणि भवन्ति । तथा पुनर्बादरानां चतुर्णामपि पृथ्व्यादीनां शरीराण्य-संख्यातानि पिण्डीभूतानि दृष्टिगोचरतां भवन्ति । यतः– [1]अद्दामलयपमाणे पुढविकायम्मि हुंति जे जीवा । ते जइ सरिसवमित्ता, जंबूद्दीवे न मायंति ॥१॥ तथा— [2]" एगम्मि उदगबिंदुम्मि जे जीवा जिणवरेहि पण्णत्ता । ते पारेवयतुल्ला, जंबुद्दीवे न मायंति ॥२॥" तथा वनस्पतिकायस्य जघन्यतोऽङ्गुलासङ्ख्येयमात्रम् उत्कृष्टतस्तु योजनसहस्रमधिकम् अतः परं तत्पृथ्वी-मिति गाथार्थः ॥ २७ ॥

D C Śiryaté iti Śarīram–(Body is it, that fades away) The Body of the one-sensed beings is very minute, while the case of the vegetables is quite different.

The Vegetables are two kinds:-Pratyéka (one-souled) and Sādhāraṇa (many-souled). The Pratyékas are bādara (gross,) while the elements like the earth, the water etc are both subtle and gross The body of these Pratyèka (one souled) vegetables is mentioned to be more than one thousand yojanas in extent. This fact can be instanced by lotus-stalks etc growing in thousand-yojana deep water-reservoirs or seas.

(b) The Extent of the Bodies of Vikaléndriya Jīvas,

अथ द्वीन्द्रियादीनां शरीरप्रमाणं यथाक्रमं व्याचिकीर्षुराह–बारस जोयण तिन्नेव गाउयाइं जोयणं च अणुक्कमसो । बेइंदिय–तेइंदिय,–चउरिंदिय-देहमुच्चत्त ॥ २८ ॥

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१ आद्रमालकप्रमाणे पृथ्वीकाये भवन्ति ये जीवा ।

ते यदि सर्षपमात्रा (स्यु) जम्बूद्वीपे न मान्ति ॥ १ ॥

२ एकस्मिन्नुदकबिन्दौ ये जीवा जिनवरे प्रज्ञप्ता ।

ते पारापतमात्रा जम्बूद्वीपे न मान्ति ॥ २ ॥

28 Bārasa joyaṇa tinéva gāuyāim joyaṇaṁ ca aṇukamso.
Bé-indiya-té-indiya-caur-indiya déhamuccattam 28

[द्वादशयोजनानि त्रिण्येव गव्यूतानि योजनं चानुक्रमशः ।
द्वीन्द्रिय-त्रीन्द्रिय-चतुरिन्द्रिय देहस्योच्चत्वम् ॥ २८ ॥

Dvādśa yogaṇāni trīṇyéva gavyūtāni yojanam cānukramaśaḥ
Dvīndriya-trīndriya-catur-indriya déhasyoccatvam 28]

Trans–28. The bodies of the two-sensed beings, the three-sensed beings and of four-sened beings are respectively twelve yojanas, three *Koshas* and one yojana in extent

व्याख्या २८ देहसद्दस्तद्भव्यौ पुंनपुंसकौ, अथ प्राकृते लिङ्गव्यत्ययपि (इ) ति मतीतमेव । तथा द्वादशयोजनानि त्रीण्यिगव्यूतानि योजनं च । अनुक्रमशोऽनुक्रमेण । समासाद्विमक्तिलोपे सूत्रत्वात्पुंस्त्वनिर्देशे योजनादिषु शब्देषु द्वीन्द्रियाणां त्रीन्द्रियाणां चतुरिन्द्रियाणां, इहापि विभक्तिलोपो । देहं शरीरमुच्चत्वेन भगवता भणितं । तृतीयार्थे द्वितीया । तथा चोक्तं सङ्ग्रहिण्यां[1] "बारस जोयण सेसो, तिकोस गुम्मी य जोयणं भमरो" इतिवचनात् ॥ तत्र द्वीन्द्रियपदे द्वादशयोजनानि शरीरावगाहना स्वयम्भूरमणादिसद्वादिनामवसेया । एवं त्रीन्द्रियेष्वप्यवगाहना भावनीया । नवरं गव्यूतत्रयं शरीरावगाहना बहिर्द्वीपवर्तिकर्णभृगास्यादीनामवगन्तव्या । एवं चतुरिन्द्रियेष्वपि । नवरं गव्यूतं चतुष्टयं शरीरमाने बहिर्द्वीपवर्तिनां भ्रमरादीनामित्यनुयोगद्वारवृत्तावुक्तं । तथा पञ्चेन्द्रियाणां तिर्यङ्नराणां शरीरमानं पुरतो व्याकरिष्यतीति गाथार्थः ॥२८॥

D C Here the author speaks about the extent of the bodies of the two-sensed three-sensed, and four sensed beings yojana=8 miles 1 Kosa (Gavyūta)=2 miles Mark the word accatvam" (extent or length) The Accusative is used for the Instrumental. The conch-shells of the Svayambhū ramaṇa sea are at the most twelve yojanas in length Similarly Centipedes, outside

१ द्वादशयोजन सङ्ग त्रिकोशो गुम्मी च योजनं भ्रमर

the Adhi-dvipa (world of human habitations) are at the most three koshas in length while the length of wasp etc outside the human island, is at the most, one yojane or 4 koshas

It is also mentioned in Jama Canonical Works that a dvi-indriya (two-sensed) living being named अलस Alasa has a length of twelve govyutas If the army of a Cakravatin happens to encamp on the ground inhabited by that creature, and if that animal dies on account of the heavy burden of the Cakravartin's army, then, it creates such an enormous hollow in the ground, that the whole army of the Cakravartin is tumbled down into it and dies.

(c) The Height of Nāraka Jivas

अथ पञ्चेन्द्रियेषु पूर्वं नारकाणां शरीरप्रमाणं विभणिषुराह—

धणुसयपंचपमाणा नेरइया सत्तमाइ पुढवीए ।
तत्तो अद्धद्धूणा नेया रयणप्पहा जाव ॥ २९ ॥

29 Dhanusaya-pañcapamāṇā Néraiyā sattamāi puḍhavié ।
Tatto addhaddhûṇā néyā Rayaṇappahā jāva 29

[पञ्चशतधनुः प्रमाणा नैरयिका सप्तम्यां पृथिव्याम् ।
ततोऽर्द्धार्द्धोना ज्ञेया रत्नप्रभां यावत् ॥ २९ ॥

Pancaśatadhanuh pramāṇā Nairayikā saptamyām prithivyām ।
Tato arddhārddhonā jnéyā Ratnaprabhām yāvat 29]

Trans. 29 The Nārakas (denizens) dwelling in the Seventh hell (possess a body) 500 dhanusas in height, from there (the bodies of the denizens of hell in the other hells) upto Ratnaprabhā hell must be understood to diminish in half the measure (in the respective order) 29

व्याख्या–२९ धनु:शतपञ्चप्रमाणशरीरा नारकाः तमस्तमः प्रभायां सप्तमनरकपृथिव्यां ज्ञेयाः । ततो व्युत्क्रमेण अर्धार्धोन ॥ देहप्रमाणा नारका रत्नप्रभां यावत्ज्ञेया । तद्यथा–तमस्तम: प्रभायां पञ्चधनुःशतानि देहप्रमाणं ७।

तमःप्रभायां सार्धद्वे धनुःशते देहप्रमाणं ६। धूमायां पञ्चविंशत्यधिकधनुःशतं देहप्रमाणं ५। पङ्कायां द्वापष्टिर्धनूंषि द्वौ हस्तौ देहप्रमाणं ४। वालुकायां एकत्रिंशद्धनूंषि एकोहस्तो देहप्रमाणं ३। शर्करायां पञ्चदशधनूंषि द्वौ हस्तौ द्वादशाङ्गुलानि देहप्रमाणं २। रत्नप्रभायां सप्त धनूंषि त्रयो हस्ताः षडङ्गुलानि देहप्रमाणं १॥

इह हि शरीरप्रमाणमुत्सेधाङ्गुलैः (स) निष्पन्नं, यच्च धनुःपञ्चतुर्हस्तप्रमाणं निष्पन्नं, तेषां नारकाणां शरीरप्रमाणं प्रतिपृथिवि विज्ञेयं। एतत्स्वाभाविकं शरीरप्रमाणम्। उत्तरवैक्रियं तु स्वाभाविकशरीरप्रमाणात्सप्तस्वपि पृथिवीषु द्विगुणं ज्ञेयम्।

अथ जघन्यतस्तु सप्तस्वपि पृथिवीषु द्विविधोऽपि स्वाभाविकउत्तरवैक्रियश्च क्रमादङ्गुलस्य असंख्यातांशःसंख्यातांशश्च इयं द्विधाऽप्यवगाहना उत्पत्तिसमये नान्यदा। केचित्तु जघन्यमुत्तरवैक्रियमप्यङ्गुलासंख्यातभाग प्रमाणमाहुः।

यदागमः—'जहण्णं भवधारणिज्जा अंगुलस्स असंखेज्जइभागं उत्तर-वेउव्विया वि अंगुलस्स असंखेज्जइभागं" इति। इह ग्रन्थकृता जघन्याऽवगाहना नोक्ता तथापि मस्तावादुक्ता। तथा प्रतिप्रस्तटं जघन्यमध्यमोत्कृष्टदेहप्रमाण विशेषो ग्रन्थगौरवभयान्नोच्यते, तथान्यशास्त्रेभ्योऽवसेयमितिगाथार्थः ॥२९॥

D C Here the ordinary measure of the body is given which can be summarised as under—

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१ [illegible]

Table

No	Name of the Hell-earths	Measure of Height of Bodies of denizens		
		Dhanusa	Hastas	Fingers
7	Tamastamah-prabhā	500		
6	Tamah prabhā	250		
5	Dhûma prabhā	125		
4	Panka-prabhā	62	2	
3	Vālukā-prabhā	31	1	
2	Śarkarā-prabhā	15	2	12
1	Ratna-prabhā	7	3	6

The following table will clarify the above measures —

24 Fingers=1 Hasta

4 Hastas=1 Dhanus

The uttara-vaikriya (changed or extra-ordinary) body has double the measure of the natural ordinary body in each hell-earth Both these avagāhanās (sizes) of the body viz-the natural and the changed -take place only at the time of birth and after birth The distinct measure of the lowest, ordinary, and the highest bodies in accordance with the various layers of the hell-earths is not mentioned here for fear of an unnecessary increase in the bulk of the volume It can, however, be easily known from other Scriptural works

(d) Height of Tiryanca and Manusyas

Height of Garbhaja Tiryancas

अथ प्रस्तावान्नारकाणां शरीरप्रमाणमुक्त्वा पञ्चानामपि गर्भज संमूर्छिम-पञ्चेन्द्रियतिरश्चां शरीरप्रमाणमाह— -

जोयणसहस्समाणा, मच्छा उरगा य गब्भया हुंति ।
धणुहपुहुत्तं पक्खी, भुयचारी गाउयपुहुत्तं ॥ ३० ॥

30 Joyaṇasahassamāṇā macchā uragā ya gabhayā hunti
Dhaṇu-puhuttam pakhkhi bhuyacari gāuya-puhuttam 30

[योजनसहस्रमाना मत्स्या उरगाश्च गर्भजा भवन्ति ।
धनुः पृथक्त्वं पक्षिषु भुजपरिसर्पाणां गव्यूत-पृथक्त्वम् ॥ ३० ॥

Yojana sahasramānā matsyā uragāsca garbhajā bhavanti
Dhanuḥ prithaktvam pakṣiṣu bhujaparisarpāṇām gavyūta prithaktvam 30]

Trans 30 (The bodies of) the fishes and the embryo-originating creeping creatures are a thousand yojanas in magnitude There is the severalty of dhanuses in the case of the birds and the severalty of kosas in the case of the arm-moving creatures. 30.

व्याख्या–३०–योजनसहस्रप्रमाणशरीरा मत्स्या उरगाश्च गर्भजा भवन्ति । तत्र योजनसहस्रप्रमाणं स्वयंभूरमणमत्स्यानामवसेयं । तथौपतः उरगाणां गमनानां बहिर्द्वीपवर्तिनामुत्कृष्टतो देहप्रमाणमवसेयमिति । मत्स्यशब्देन जलचरा ग्राह्याः । चकारात्संमूर्छिमा अपि मत्स्यास्तत्प्रमाणशरीरा भवन्ति । तथा पक्षिणां गर्भजा धनुः पृथक्त्वं पृथक्त्वसंज्ञा पूर्वोक्तैवात्र ज्ञेया । प्राकृतत्वाद्वचन व्यत्ययः तथा भुजचारिणां गृहगोधादयो गव्यूतपृथक्त्वशरीरप्रमाणेन भवन्तीति गाथासमुदायार्थः ॥ ३० ॥

D C A thousand yojanas is the measure of the bodies of the fishes and the creeping beings. Fishes of such a vast size can be had in the Svayambhū-ramaṇa ocean. The creeping creatures of such a great magnitude must be understood to be outside the Human Island. The word fishes has the general sense of including all the aquatic animals The use of the word.

ca (and), suggests the same measure also, for the Sammûrcchima aquatics

The embryo-born birds hsve the prithaktva (severalty) of dhanuses The use of the term prithaktva (severally) has already been explained [prithaktva=2–9 times the measure e-g yojana prithaktva=2 to 9 yojanas]

In the same way, the arm-moving creatures have bodies possessing Gavyûta-prithaktva or measuring 2 to 9 Koshas,

Height of Sammûrcchima Tiryanca Pancendriya Jivās

अथ गर्भजतिरश्चां चतुष्पदवर्जानां विशेष उक्तः अथान्येषां संमूर्छिमतिरश्चां संमूर्छिमचतुष्पदानां च देहमानविशेषः विवेक्षुराह—

खयरा धणुहपुहुत्तं, भुयगा उरगाय जोयणपुहुत्तं ।
गाउयपुहुत्तमित्ता समुच्छिमा चउप्पया भणिया ॥ ३१ ॥

31 Khayarā dhaṇuh-puhuttam bhuyagā uragā ya joyaṇa-puhuttam ।
Gāuya puhutta mittā samucchimā cauppayā bhaniyā 31.

[खचराणां धनुः पृथक्त्वं भुजगानामुरगानां च योजनपृथक्त्वम् ।
गव्यूतपृथक्त्वमात्राः संमूर्च्छिमाश्चतुष्पदा भणिताः ॥ ३१ ॥

Khacaraṇām dhanuih prithaktvam bhujagānam-uragānām ca yojanaprithaktvam ।
Gavyûta prithaktva-mātrā sammūrcchimā ścatuspadā bhanitāh 31]

Trans 31 The birds are 2 to 9 dhanuses in length, the creeping and arm-moving, are 2 to 9 yojanas long, and the Sammûrcchima quadrupeds are declared to be 2 to 9 koshas in magnitude 31

व्याख्या -३१—खचराः पक्षिणो गृध्रादयो धनु: पृथक्त्वं शरीरेण भवन्ति। उरगा भुजगाश्च संमूर्छिमा योजनपृथक्त्वं देहप्रमाणेन भवन्ति। संमूर्छिमचतुष्पदा अपि गव्यूतपृथक्त्वमात्रं। मात्राशब्दोऽत्र प्रमाणवाची। तत्प्रमाणशरीरा इत्यर्थः। क्वापि भुजपरिसर्पाणां धनुः पृथक्त्वमप्युक्तं। तथाहि-[1]समुच्छिम चउपयभुयगुरुरा (ग) गाऊअ धणुजोयणपुहुत्तमिति वचनात् ॥ इति गाथाक्षरार्थः ॥ ३१ ॥

समूर्छिमचतुष्पदभुजपरिसर्पो(परिसर्पाणा गव्यूत धनुर्योजनपृथक्त्वम् ।

D C The sky-flying i-e the birds like the vultures etc possess a body 2 to 9 dhanuṣas long The brest-going and the arm-going beings said here to possess 2 to 9 yojanas long bodies, are Saṁmūrcchima. The Saṁmūrcchima quadrupeds also are 2 to 9 gavyutas in length

It may be noted here that the term mātrā is used here in the sense of measurement.

Some attribute pṛithaktva (severally) 2-9 of dhanuṣas to the bhujagas. 31

		Table	Length
Saṁmūrcchima	Khécara	}	2 to 9 Dhanuṣas
"	Bhuja-parisarpa		
"	Urah-parisarpa		2 to 9 Yojanas
"	Catuṣpada		2 to 9 Gavyūtas
"	Jala-cara		More than 1000 Yojanas

Size of Garbhaja Catuṣpada and Manuṣyas

अथ गर्भजचतुष्पदानां देहप्रमाणविशेषं गाथापूर्वार्द्धेन व्याकुर्वन्नाह—

छच्चेव गाउआइं चउप्पया गब्भया मुणेयव्वा ।
कोसतिगुच्च मणुस्सा, उक्कोससरीरमाणेणं ॥ ३२ ॥

32 Chaccevu gāuāim cauppayā gabbhayā muṇéyavvā ।
Kosa-tigucca manussā, ukkosasariramāṇéṇam 32

[षड्गव्यूतय एव चतुष्पदा गर्भजा ज्ञातव्याः ।
कोशत्रिकं च मनुष्या उत्कृष्टशरीरमानेन ॥ ३२ ॥

Sad gavyutayo éva catuṣpadā garbhajā jñātavyāḥ
Kosatrikam ca Manuṣyā utkriṣṭaśarīramānéna. 32]

Trans. 32. The foetus born quadrupeds are to be understood as six koshas high while the human beings with their bodies very high are three koshas in height. 32.

व्याख्या—३२ षड्गव्यूतानि गर्भजाश्चतुष्पदाः 'मुणेयव्वेति' देहप्रमाणेन ज्ञातव्या । तद्देहप्रमाणमुत्कृष्टतो देवकुर्वादिगतगर्भजद्विरदानामित्थं

निश्चेतव्यमिति । चकारोऽनुक्तसमुच्चयार्थः । एवेति निश्चयार्थः । इति तिरश्चामुत्कृष्टशरीरप्रमाणं व्याख्याय क्रमागत मनुष्याणामुत्कृष्टदेहप्रमाणं गाथोत्तरार्धेनाह-क्रोशत्रिकोच्चा मनुष्या समासाद्विभक्तिलोपे उत्कृष्टशरीरप्रमाणेनेति। एतत्प्रमाण प्रथमे सुषमसुषमारके युग्मिनां नृणामवसेयमिति गाथाक्षरार्थः ॥३२॥

D C. The length of the bodies of the foetus-born quadrupeds is six koshas This measurement must be determined from the height of the embryo-originating elephants found in the Déva Kurus etc The term 'ca' adds such things, as are not actually mentioned 'Eva' has the sense of determination The embryo-born human beings possess a body of three (3) koshas Such great height is found of the human beings in the Susama-suśama part of the Cycle of Time

	Table	Size
Garbhaja	Jalacara	One Thousand yojanas
„	Ura-parisarpa	One Thousand yojanas
„	Bhuja-pnrisarpa	2 to 9 Gavyutas
„	Catuspada	6 Gavyūtas
„	Khécara	2 to 9 Dhanusas

(e) Heights of Bodies of Dévas

नारकतिर्यग्नराणां शरीरप्रमाणं सूत्रकृद्व्याख्याय देवानामुत्कृष्टं देहप्रमाणं पार्थक्येन व्याचिकीर्षुराह—

ईसाणंतसुराणं रयणीओ सत्त हुंति उच्चत्तं ।
दुग दुग दुग चउ गेविज्जाणुत्तरेक्किक्कपरिहाणी ॥ ३३ ॥

33 Isāṇānta-surānam rayanio satta hunti uccattam ।
Duga duga, duga, cau Gevijjāṇuttarékkikka parihāṇi 33

[ईशानान्तसुराणां रत्नय सप्त भवन्त्युच्चत्वम् ।
द्विक द्विक द्विक चतुष्कग्रैवेयकानुत्तरेष्वेकैकपरिहानिः ॥ ३३ ॥

Iśānāntasurānām ratnyah sapta bhavantyuccatvam
Dvika dvika dvika catuska Graivéyaka anuttarésvékaikaparihānih 33]

Trans 33. The height of the gods upto the Iśāna (dévaloka) is seven hastas (hands) (There-after) there is the complete loss of one hasta in the other dévalokas in the following gradation.- the (next) two (then the next two), (then again the next two), (then the next) four (lokas) then the Graivéyakas and (then) the Anuttaras.

व्याख्या–३३–ईशानान्तम्–ईशानदेवलोकं यावत् सुराणां–देवानां सप्तरत्नयः–सप्तहस्ता उच्चत्वं शरीरस्य भवन्ति (ति)। अन्तमिति प्राकृतत्वा द्विन्दुलोपो मात्रामात्रमपात्। ईशानान्तग्रहणेन उपलक्षणाद्भवनपतिव्यन्तर ज्योतिष्क सौधर्मेशाना प्राह्याः। तदग्रतस्त्रिकद्वयमध्ये एकैकहस्तहान्या शरीरप्रमाणं। एवमष्टौ देवलोकाः। किमुक्तं भवति? सनत्कुमार माहेन्द्रयोः षड्हस्ताः, ब्रह्म लान्तकयोः पञ्च, शुक्रसहस्रारयोश्चत्वारो हस्ता देहमानं। तदग्रतो देवलोक चतुष्टये नवग्रैवेयकानुत्तरसुरेष्वेकहस्तहान्योत्कृष्टशरीरप्रमाणं भवति। कथं? तदुच्यते–आनतप्राणतारणाच्युतेषु त्रयो हस्ताः, नवग्रैवेयकेषु द्वौ हस्तौ, अनुत्तरेषु हस्तप्रमाणं शरीरमिति। तच्च शरीरप्रमाणं प्रमाणाङ्गुलेभ्योऽन्यदुत्सेधाङ्गुलेभ्यः केन भिद्यते? तदुच्यते। तद्यथा–'सरीरमुस्सेहमंगुलेण तहा' इति वचनाच्छरीरप्रमाणमुत्सेधाङ्गुलेन प्राह्यं। उत्सेधाङ्गुलप्रमाणं त्विदं, यथा– "परमाणू तसरेणू रहरेणू वालग्गमग्ग लिक्खा य। जूआ जवो अट्ठगुणा कमेण उस्सेहमंगुलयं" ॥ १ ॥ इति। स्पष्टैव। एतच्च शरीरप्रमाणं भवधारणीयं। उत्तरवैक्रियं तु लक्षयोजनप्रमाणं। यदुक्तं भवधारणिज्जं एसा, उक्कोस विउव्वि जोयणा लक्खं। गेविज्जमणुत्तरेसु उत्तरवेउव्विया नत्थि ॥ १ ॥ प्रकटार्थो।

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१ शरीरं अंगेचाङ्गुलेन ।

२ परमाणुत्रसरेणुः रथरेणुर्वालाग्र लिक्षा च ।
यूका यवः अष्टगुणाः क्रमेण उत्सेधमङ्गुलम् ॥ १ ॥

३ भवधारणीय एषा उत्कृष्टा वैक्रिये (क्रीतो) योजनानि लक्षम् ।
ग्रैवेयकानुत्तरेषु उत्तरवैक्रियानि न सन्ति ॥ १ ॥

तथा ग्रैवेय-केष्वनुत्तरेषूत्तरवैक्रिय नास्ति । तत्सत्यामपि शक्तो प्रयोजनाभावे तदकरणादिति संटक ,(एतश्च) ग्रन्थकृतानोक्तं तथापि प्रक्रमादुक्तमित्यर्थः ॥३३॥

D C "Iśānāntam" means upto the Iśāna Déva-loka Ratnis are the hastas (measure of a hand' The déva-lokas meant are the abodes of the Bhavana-patis, the Vyantaras, the Jyotiskas, Saudharma and the Iśāna After these for three couples of the déva-lokas, there is the loss of one hasta each, in the height of the body of the deities What is meant is this

Deva-lokas	Height in Hastas
1 Bhavana-pati, Vyantaras Jyotiska, Saudharma and Iśāna	7 Hastas
2 Sanat Kumāra+Māhéndra..	6 „
3 Brahma and Lāntaka.	.5 „
4 Śukra and Śahasrāra	4 „

Again, for the group of the next four déva-lokas, the Nava-Graivéyakas and the Anuttaras, there is the loss of one hasta in due gradation

Thus —

Devalokas	
5 Ānata Prāṇat Āraṇa+Acyuta	3 Hastas
6 Nava Graivéyaka	2 „
7 Anuttara	1 Hasta

This measurement is to be taken with the help of Utsédha aṅgula, and not of pramāṇa angula

The measure of utsedha aṅgula is given thus:-Paramāṇu, Trasaréṇu, Ratharénu, Vālāgra, Likṣā, Yukas, Yavas and aṣṭa guṇas in their respective order is the measure of an Utsedha aṅgula

Table of Utsédha Aṅgula

Ananta Sūkṣma Paramāṇu	= 1 Vyavahāra Paramāṇu
\	= 1 Utślakṣṇa ślakṣṇika
8 Utślakṣṇoślakṣṇika	= Ślakṣṇa ślakṣṇika
8 Ślakṣṇaślakṣṇika	= 1 Urdhava-réṇu
8 Urdhva-rénu	= 1 Trasa-réṇu
8 Trasa-rénu	= 1 Ratha-rénu
8 Ratha-réṇu	= Kuru yugalika Vālāgra
8 Ends of Hair of yugalikas of Purvāpara Videha	= 1 End of Hair of yuga-likas of Bharata and Airavata
8 End of Hair of yugalikas of Bharata+Airavata	= 1 Likṣā (egg of a louse)
8 Likṣā (eggs of a louse)	= 1 yūka (louse)
8 Yukas (lice)	= 1 yava (barley-grain)
8 Yavas (barley-grains)	= 1 Utsédha Aṅgula
400 Utsédha Aṅgulas	= 1 Pramāṇa Aṅgula
6 Utsédha Aṅgulas	= 1 Pāda
2 Pāda	= 1 Vénta (वेंत) Cubit
2 Cubits	= Hasta (hand)
2 Hastas (Hands)	= 1 Kukṣi
2 Kukṣi or Vāma or 4 Hasta or 96 Aṅgulas	= 1 Daṇḍa or Dhanuṣya or yuga-musala nālikā
2000 Dhanuṣyas	= 1 Gāu (Gavyuta)
4 Gavyutas	= 1 Yojana

The measure of the height of the bodies of the gods discussed bov is that possessed by the different types of gods at the [illegible] t ir l th lt is t eir bhavadhāraṇīya avagāhanā (size acquired by birth) as a different type of god

The magnitude of their uttaravaikriyaka body may extend one hundred thousand (100000) yojanas

It may be noted here, however, that Nava Graivéyaka and Anuttara Vimāna-gods do not assume uttara-vaikriyaka forms

Table

Kind of gods	Height
Bhavana-pati, Vyantara, Vāṇavyantara, Jyotiska, Tiryak Jrimbhaka, Parmādhārmika, Saudharma, Iśāna dévaloka First Row of Kilbiṣika gods	7 Hastas
2 Third and Fourth Deva-lokas. Second Row of Kilbisikas	6
3 Fifth and Sixth Devalokas Third Row of Kilbisikas, Lokāntika gods	5
4 Seventh and Eighth Deva-lokas	4
5 Ninth, Tenth, Eleventh, and Twelfth Deva-lokas	3
6 Gods of the Nava Graiveyaka Vimāns	2
7 Gods of the Five Anuttara Vimāhs	1

Āyusva (Duration of Life)

(a) Duration of Life of Ekéndriya Jivas

एतावता एकेन्द्रियादीनां शरीरप्रमाणद्वार व्याख्यातं, अथ आयुद्वारं विवरीषुराह–

वावीसा पुढवीए सत्त य आउस्स तिन्नि वाउस्स ।
वाससहस्सा दस तरुगणाण तेऊ तिरत्ताऊ ॥ ३४ ॥

34 Bāvisā Pudhavié satta ya Āussa tinni Vāussa।
Vāsasahassā dasa taru-gaṇāṇa Téū ti-rattāû 34

[द्वाविंशति पृथिव्याः सप्तापकायस्य त्रीणि वायुकायस्य ।
वर्षसहस्रा दश तरुगणानां तेजस्कायस्य त्रीण्यहोरात्राण्यायुः ॥ ३४ ॥

Dvā-vinśati Prithivyah sapta Ap Kāyasya tripi Vāyukāyasya। Varsahasrā daśa taru-gaṇānām Téjaskāyasya tripyahorātrā-ṇyāyuh 34]

Trans 34. The duration of life of the earth is twenty-two thousand (22000) years that of the water-bodied souls is seven thousand (7000) years, that of the wind-bodied is three thousand (3000) years (while) that of the collection of trees in ten thousand (10000) years, and that of the collection of fire is three days and three nights.

व्याख्या–३४ आयाति भवान्तरं सङ्क्रमतां जन्तूनां निश्चयेनोद्यमित्यायुः । आयुषिना (वा) यं न्यायः । तस्य तत्रपेऽपे (व एव वे) दमात् । तथा तेजस्कायं विहाय चतुर्षु कायेषु उत्कृष्टायुः स्थित्या सह सहस्रशब्दोऽभिसम्बध्यते । बावीसेति स्त्रीत्वाद्यनिर्देश तथाहि द्वाविंशतिर्वर्षसहस्राः पृथ्वीकायिकानामुत्कृष्टायुः स्थितिः । एव अप्कायिकानां सप्तवर्षसहस्राः उत्कृष्टायुः स्थितिः । वायुकायिकानां त्रयो वर्षसहस्रा उत्कृष्टायुः स्थितिः । "तरुगणाणं ति" तरुसहस्रात्मत्येकवनस्पतिकायिकानां दश वर्षसहस्रा उत्कृष्टायुः स्थितिः । "तेऊ तिरत्ताउ त्ति" विमक्तिव्यत्ययात पञ्चम्यर्थे प्रथमा, ततस्तेजस्कायिकानां त्रीण्यहोरात्राण्युत्कृष्टायुःस्थितिः । इत्युक्ता पञ्चानामपि स्थावराणामुत्कृष्टायुः स्थितिः । जघन्या तु सर्वेषामपि अन्तर्मुहूर्तिकी । मध्यमोत्कृष्टान्तर्वर्तिनी स्थितिर्मध्यमा । जघन्यमध्यमस्थिती अनुक्ते अप्यवसेये । तथा यद्यपि सूत्रकारेण पृथ्वीकायभेदेषूत्कृष्टस्थितिविशेषो विशेषेण नोक्तः, तथापि प्रपञ्च्यते । तथाहि–सक्करा १ य वालुय २ पाहुय ३ मणोसिला ४ सक्करा य ५ खर पुढवी ६ । एग चार चउद सोलसहार बावीस समसहस्सा ॥ १ ॥

व्याख्या–मरुस्थलयादिगता पृथ्वी १, शर्करा–कुमारमृत्तिका २, वालुका

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१ भवना पुढवीओ य वालुय मय सीस कंकेय य खर पुढवी ।
एए हारस चउरस सोलसहारसहारविसतिसहस्सवसे (मलयगिरि पृ०६०) ॥ १ ॥

सिकताः ३ मनःशिला–प्रसिद्धा ४ शकरा–दृषत्कर्करिकाः ५ खरपृथ्वी–शिला-पाषाणरूपा ६ आसां षण्णामपि क्रमादुत्कृष्टस्थितिरेको द्वादश चतुर्दश षोडशादय द्वाविंशतिः वर्षाः समाः सहस्रास्तावन्मितवर्षसहस्रा इत्यर्थः ॥ ३४ ॥

D C Here, the duration of life of one-sensed living beings is given The coming (āyāti) to one state of existence from another state, of the living beings that transmigrate from birth to birth, is called āyuh The period occupied by that life of existence is its āyuh (period of life) The word thousand' is to be construed with all the words denoting the highest limit of life, of course, excluding the case of the Téjaskāya

What is meant is this–The highest limit of the life of the beings embodied in 'Prithvi' (the earth) is twenty-two thousand (22000) years. Similarly, the highest limit of the life of water-bodied souls is seven thousand (7000) years, while that of the wind-bodied ones is three thousand (3000) years, and that of the vegetables is ten thousand (10000) years. The word 'tree' has the sense of Pratyéka (one-souled) vegetables Lastly, the the highest limit of the life of Téjaskāyika (fire-bodied) beings is three days and three nights.

The lowest limit falls within even a Mahurta (an Instant), while the middle limit falls in between the highest and the lowest boundaries–

To be more clear on the distinction of the six varieties of the earth-bodied beings

Table

	Kinds of earth	Duration of Life
1	Ślaksnā or the deserts	1000 Years
2	Śuddhā or the virgin soil	12000 Years
3	Vālukā or the Sands	14000 Years

4	Manaha śila or Red arsenic	16000 Years
5	Śarkarā or Stone-pieces	18000 Years
6	Kharaprithvi or the hard earth in the form of big stones and rocks	22000 Years

(b) Highest Duration of Life of Vikalendriya Beings.

इत्युदिता पृथ्व्यादीनामुत्कृष्टायु स्थितिः द्वीन्द्रियादीनामायो उत्कृष्टायुः स्थिति स्पष्टयन्नाह—

वासाणि बारसाऊ बेइंदियाण तेइंदियाण च ।
अउणापण्णदिणाणं चउरिंदीणं तु छम्मासा ॥ ३५ ॥

35 Vāsāṇi bārasāu bé-indiyāṇam tè indiyāṇam ca ।
Auṇāpannadiṇāṇam Caurindiṇam tu chammāsā 35

[वर्षाणि द्वादशायुर्द्वीन्द्रियाणां त्रीन्द्रियाणां तु ।
एकोनपञ्चाशद्दिनानि चतुरिन्द्रियाणां तु षण्मासाः ॥ ३५ ॥

Varṣāṇi dvādaśay-r-dvindriyāṇam trindriyāṇām tu
Ekonapancāśad dinani caturindriyāṇam tu ṣaṇmāsāḥ 35]

Trans 35 The life-time of the Two-sensed beings is twelve (12) years, and that of the Three-sensed being is forty-nine (49) days; while (tu) that of the Four-sensed ones is six (6) months.

व्याख्या—३५—आयुःशब्दः प्रत्येकमभिसम्बध्यते । वर्षाणि द्वादश द्वीन्द्रियाणामुत्कृष्टायु स्थितिः। त्रीन्द्रियाणां त्वेकोनपञ्चाशद् दिनान्युत्कृष्टायुः स्थिति । अत्र चकारोमङ्गभयात् 'इ' स्वरस्य पृथगभिधानं । चः पृथगभिधाने। चतुरिन्द्रियाणां तु षण्मासा उत्कृष्टायुः स्थिति । तुरेवार्थे। इति गाथासरार्थः ॥३५॥

D C The word āyuh (life-time) is to be construed everywhere, the highest limit of the life of two sensed beings, is twelve (12) years; that of Tri-indriya beings is only forty nine days. The word ca (and) has the sense of separate mention.

The highest limit of the life of caturindriya living being is six 6) months The term tu (while) means éva (of course). 35

(c) Duration of Life of Dévas (gods)

Nārakas (hellish beings)-Garbhaja

Catuspada Tiryancas-Manusyas

द्वीन्द्रियादीनांमुत्कृष्टायुः स्थितिमभिधाय, देवादीनां चतुर्णामपि पञ्चेन्द्रियाणामुत्कृष्टायुः स्थितिं विवृण्वन्नाह—

सुरनेरइयाण ठिई उक्कोसा सागराणि तित्तीसं ।
. चउपयतिरियमणुस्सा तिन्नि य पलिउवमा हुंति ॥ ३६ ॥

36 Sura Néraiyāna thiī ukkosā sāgarāṇi tittīsam
Caupayatiriyamaṇussa tinniya paliuvamā hunti 36

[सुरनैयिकाणां स्थितिरुत्कृष्टा सागरोपमाणि त्रयस्त्रिंशत् ।
चतुष्पदतिर्यञ्चमनुष्याणां त्रीणि च पल्योपमानि भवन्ति ॥ ३६ ॥

Sura Nairayikāṇām sthitirutkristā sāgaropamāṇi trayastrimśat ।
Catuspadatiryanca manusyāṇām trīṇi ca palyopamāni bhavanti 36]

Trans 36 The highest limit of the life of the gods ' and of the infernal beings, is thirty-three (33) sāgaropamas, while that of the quadrupeds tiryancas, (lower animals), and of human beings is three 3 palyopamas 36

व्याख्या—३६—सुरनारकाणांमुत्कृष्टायु स्थितिस्त्रयस्त्रिंशत्सागरोपमाणि। उभयोस्तुलयस्थितिकत्वादुत्कृष्टस्थितावित्येकत्रामिधानं। तथा चतुष्पदतिर्यग्मनुष्याणां त्रीणिपल्योपमानि। यदुक्तं- मणुआण सम गयाई, हयाइं चउरसऽजाइ अट्ठंसा। गोमहिसुदृखराई, पणस साणाइ दसमंसा ॥ १ ॥ इच्चाइ तिरिच्छाण वि पायं सव्वारएसु सारिच्छं "इति प्रायो बाहुल्येन सर्वारकेषु मनुजायुः समायुषो गजसिंहसर्पादयः मनुजायुश्चतुर्थांशायुषस्तुरगवेसरायय:। अष्टांशायुषोऽजोरणकादयः। पञ्चमांशायुषो गोमहिष्युष्टखरादयः। दशमांशायुषश्च वृकचित्रकादय.। इत्यादि तिरश्चां सर्वारकेषु सादृश्य दृश्यते। उत्कृष्टस्थितेरधो मध्यमजघन्यस्थिती अवसेये। अत्र षष्ठ्यर्थे प्रथमा। तथेह पल्योपमसागरोपमयोः स्वरूपं सूत्रेऽनुक्तमपि प्रदर्श्यते. तद्यथा—तत्र धान्यपल्यवप्तल्यस्तेनोपमा यस्य

कालप्रमाणस्य तत्पल्योपमं । तत्त्रिधा—उद्धारपल्योपम, अद्धापल्योपम, क्षेत्र-पल्योपमं च । तत्र बालाग्राणां तत्खण्डानां वा प्रतिसमयमुद्धारस्तद्विषयं तत्प्रधानं वा पल्योपमुद्धारपल्योपमं १ । अद्धा—काल, स च कालः प्रस्तावाद्बालाग्राणां तत्खण्डानां वा प्रत्येकं वर्षशतसङ्ख्य (ज्ञः) यं तत्प्रधानमद्धापल्योपमं २ । क्षेत्र-माकाशप्रदेशरूप तत्प्रधानं क्षेत्रपल्योपमं ३ । तत्पल्योपमं पुनरेकैकं द्विधा—बादर सूक्ष्मं च । तत्रायामविस्ताराभ्यामवगाहेनोत्सेधाङ्गुलनिष्पन्नैकयोजन प्रमाणो वृत्तस्य च परिधिना किञ्चिन्न्यूनषड्भागाधिकयोजनत्रयमानः पल्यो मुण्डिते शिरसि एकेनाह्ना द्वाभ्यामहोभ्यां यावदुत्कर्षतः सप्तभिरहोभिः प्ररूढानि यानि बालाग्राणि तानि प्रचयविशेषान्निविडतरमाकीर्ण तथा क्षिप्यते यथा तानि बालाग्राणि वह्निर्न दहति वायुर्नापहरति जलं न कोथयति । यदुक्तम्—"तेसं बालग्गा नो अग्गी डहेज्जा, नो वाउ हरेज्जा, नो सडिअं कुथिज्जा" इत्यादि। ततः किमित्याह—"तओ समए, इक्किके अवहियम्मि जो कालो त्ति" ततः समये समये एकैकबालाग्रापहारेण यावता कालेन स पल्यः सकलोऽपि सर्वात्मना निर्लेपो भवति, तावत्कालः सङ्ख्येयसमयमानो बादरमुद्धारपल्यो पमो भवति । एतेषां च दश कोटीकोटयो बादरमुद्धारसागरोपमं, महत्त्वात्सागरेण समुद्रेणोपमा यस्येतिकृत्वा बादरे च प्ररूपिते सूक्ष्म सुखावसेयं स्यादिति बादरोद्धारपल्योपमसागरोपमयोः प्ररूपणं । न पुनरेतत्प्ररूपणेऽन्यद्विशिष्ट फलमस्तीति । एवं बादरेष्वद्धाक्षेत्रपल्योपमसागरोपमेष्वपि वक्तव्य । एकैकं बालाग्र असङ्ख्येयानि खण्डानि कृत्वा पूर्ववत्पल्यो क्षिप्यते । तानि खण्डानि द्रव्यतः प्रत्येकमत्यन्तशुद्धलोचनछद्मस्थो यदतीवसूक्ष्मपुद्गलद्रव्य चक्षुषा पश्यति तदसङ्ख्येयभागमात्राणि क्षेत्रतस्तु सूक्ष्मपनकशरीरं यावति क्षेत्रेऽवगाहते ततोऽसङ्ख्येयगुणानि, बादरपर्याप्तपृथ्वीकायिकशरीर—मुक्तपानीति 'हृदा' । ततः प्रतिसमयं एकैक खण्डापहारेण सर्वो निर्लेपनाकालः सङ्ख्येयवर्षकोटी प्रमाणः सूक्ष्मोद्धारपल्योपमं तद्दश कोटीकोटय सूक्ष्मोद्धारसागरोपम। आभ्यां च सूक्ष्मोद्धारपल्योपमसागरोपमाभ्यां द्वीपसमुद्राश्च मीयन्ते । तथा वर्षशते वर्षशतेऽतिक्रान्ते पूर्वोक्तपल्यादेकैकबालाग्रापहारेण सकलो निर्लेपनाकालः

संङ्ख्येयवर्षमाना बादरमद्धापल्योपम । तद्दश कोटीकोटयो बादरमद्धा-सागरोपमं । तथैव वर्षशते वर्षशते एकैकवालाग्रअसंख्येयतमखण्डापहारेण निर्लेपनाकालोऽसङ्ख्यातवर्षकोटीमानः सूक्ष्ममद्धापल्योपमं । तद्दश कोटी-कोटयः सूक्ष्ममद्धासागरोपमं । तद्दशकोटीकोटयोऽवसर्पिणी । एतावत्प्रमाणैव चोत्सर्पिणी । उत्सर्पिण्योऽनन्ताः पुद्गलपरावर्तः । अनन्ताः पुद्गलपरावर्ता अतीताद्धा, तथैवा नागताद्धा । अत्रातीताद्धातोऽनागताद्धाया अनन्तगुणत्वं समयावलिकादिभिरनवरतं क्षीणमाणाया अप्यनागताद्धाया अक्षयात्, एतश्च मतान्तरं । तथा च भगवतीविवरणे वृद्धगाथा–[1] "अहवा पहुच्चकालं, न सव्वभव्वाण होइ वुच्छित्ती। जं तीयाणागयाओ अद्धाओ दोवि तुल्लाओ ॥१॥" अयमभिप्रायः–यथाऽनागताद्धाया अन्तो नास्ति एवमतीताद्धाया आदिरिति व्यक्तं समलमिति। तथाऽऽभ्या च सूक्ष्माद्धापल्योपमसागरोपमाभ्या सुरनारक-नरतिरश्चा कर्मस्थितिः भवस्थितिश्च मीयते । तथा प्राग्वत्पल्यो वालाग्रस्पृष्ट-नभःप्रदेशानां प्रतिसमयमेकैकापहारेण निर्लेपनाकालोऽसङ्ख्योत्सर्पिण्यवसर्पि-णीमानो बादर क्षेत्रपल्योपमं । तद्दशकोटीकोटयो बादरं क्षेत्रसागरोपमं । तथैव असङ्ख्यातखण्डीकृतवालाग्रैः स्पृष्टानामस्पृष्टानां च नभः प्रदेशानां प्रति समयमेकैक नभः प्रदेशानामपहारेण निर्लेपनात् बादरादसङ्ख्येयगुणकालमान सूक्ष्म क्षेत्रपल्योपमं,* प्राग्वत्सागरोपमं च । एताभ्यां सूक्ष्म क्षेत्रपल्योपम-सागरोपमाभ्यां पृथिव्युदकाग्निवायुवनस्पतित्रसजीवानां प्रमाण ज्ञातव्यं, एतश्च प्राचुर्येण, प्रायो दृष्टिवादे द्रव्यप्रमाणचिन्तायां प्रयोजन सकृदेव, अन्यत्र चोद्धाराद्धाक्षेत्रपल्योपमानामप्येतान्येव प्रयोजनानि दृष्टव्यानि, इह हि सूक्ष्माद्धापल्योपमेन प्रयोजनम् ॥ ३६ ॥

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१ अथवा प्रतीत्यकाल न सर्वभव्यानां भवति व्युच्छित्ति' ।
यदतीतानागते अद्धे द्वे अपि तुल्ये ॥ १ ॥

* Palyopama is a period of time counted according to a simili of a huge cup-like hollow viz the time which is required

D C The period of living of both the dévas (gods) and the Nárakas (infernal beings) is similar The highest limit of their living, is also the same viz thirty-three (33) Sāgaropams

Most probably everywhere, the duration of the life of elephants, lions, serpents and the like, is the same as that of human beings. The life of horses, mules and the like is equal to one fourth (¼) of human life· that of goats sheep etc equals one-eighth (⅛) of human life; that of the bull buffalo Camel, donkey and the like compares with the fifth part (⅕) of the human one· while a wolf a panther and the like have a life equal to one-tenth (1/10) of human life

Now we proceed to explain the terms Palyopama and Sāgaropama.

Palyopama.—Palya means a cup-like vessel for measuring corn or a cup-shaped granary or a cup-shaped pit. The proportion of time that compares with the emptying of a palya is Palyopama.

It is three-fold:—

(1) Uddhāra-palyopama is the time in which the tips of the hair or the pieces of hair are taken off completely from the huge cup-like pit; the process being executed at certain definite intervals of one samaya each

(2) Addhā palyopama is the period of time taken for the complete removal of the mass of hair-one piece of hair being removed at an interval of one hundred (100) years

(3) Kṣétra-palyopama-Ksétra is nothing else but the vast sky-

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to completely empty a hollow one yojana (8 miles) long and wide by removing one hair at an interval of every one hundred years (100) years when it has been thoroughly packed up very closely with the ends of the hair of yugalika's heads of one to seven days duration grown after being clear shaved.

In Ksétra-palyopama the calculation of the smallest bits of hair divided into a-samkhyéya parts is taken into account. These are again bādara (gross), as well as, suksma (subtle)

Bādara Uddhāra-palyopama

Having filled to the brim, a pit (or a granary) one yojana long and deep, as well as, one yojana broad with such bits of hair as may grow on a clean shaved head of an yugalika of Déva Kura Ksétra, within a day or two or at the most within seven days so that they cannot be affected by fire, wind, or even water, we take off one piece of hair at every samaya. The time taken to thoroughly empty the pit (or the granary) is Bādara (gross) Uddhāra-palyopama

Sūksma Uddhāra Palyopama

Similarly, fill the pit (or the granary) with the hair that are divided into innumerable small pieces. Then take off each of them one by one at an interval of every samaya, in order to evacuate the pit (or granary) completely The time taken for this is Sūksma (subtle) Uddhāra Palyopama

Bādara Addhā Palyopama

In the same way, the period of time taken for emptying the pit (or granary) completely of the hair-bits, which latter are taken off one by one at an interval of one hundred (100) years is Bādara (gross) Addhā Palyopama

Suksma Addhā Palyopama

The period of time in which all the minute bits of hair are removed from the pit, one bit of hair being removed at an interval of one hundred (100) years, is called Sūksma Addhā Palyopama.

The following table must be noted –

10 Crore-crore of Bādara Uddhāra Palyopam } = 1 Bādara (gross) Uddhāra sāgaropama

10 Crore-crore of Sûksma Uddhāra Palyopama	=	Sûkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādāra Addhā-Palyopama	=	Bādara (gross) Addhā sāgaropama
10 Crore-crore of Sûkṣma Addhā Palyopama	=	Sûkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādara Sāgaropama	=	1 Avasarpiṇi or Utsarpiṇi

The term Sāgaropama is very easy It means that which is compared to a sea due to its greatness

The Utsarpiṇis collected to infinity make one Pudgala-parāvarta Innumerable Pudgala-parāvartas make one *Atītaddhā* or *Anāgataddhā*

It is said that there is no end to the anāgataddhā and there is no beginning to the atītaddhā.

The different states of action, body and existence of the gods, of infernal beings and of lower animals, are measured with the help of the sûkṣma (subtle) addhā-palyopama and of sûksma (subtle) sāgaropama.

In the same way the bādara gross) Kṣètra palyopama and bādara (gross) Kṣetra sāgaropma and the sûkṣma (subtle, kṣètra-palyopama and the sûkṣma (subtle) kṣètra sāgaropama are to be counted.

With the help of the latter two viz sûksma-ksetra palyopama and sûkṣmaksetra sagaropama, are measured the proportions of the earth, water fire vegetable and Movable Beings 36.

The highest limit of the period of life of manuṣyas (human beings) and tiryanca (lower animals) in Bharata and Airvata Kṣètras durning the first ara of Cycle of Time is three palyopama.

The lowest limit of the period of life of the dévas (gods) and Nārakas (Infernal beings) is ten thousand (10000) years and

that of manusyas (human beings) and tiryancas (lower animals) is antar-muhûrta

(d) Highest Duration of Life of Garbhaja Pañcéndriya Tiryancas

ततः सुरनारकमनुष्यचतुष्पदतिरश्चामुत्कृष्टायुः स्थितिं ब्रुवन्नाह—

जलयर-उर-भुयगाणं परमाऊ होइ पुव्वकोडीओ ।
पक्खीणं पुण भणिओ असंखभागो य पलियस्स ॥ ३७ ॥

37 Jalayara-ura-bhuyagāṇam paramāū hoi puvva-kodio,
Pakkhînam puna bhaṇio asamkhabhāgo ya paliyassa 37

[जलचरोरगभुजगानां परमायुर्भवति पूर्वकोटी तु ।
पक्षिणां पुनर्भणितोऽसङ्ख्येयभागः पलयोपमस्य ॥ ३७ ॥

Jalacar-oraga bhujagānām parmāyu-r-bhavati pūrva koti tu,
Paksîṇām puna-r-bhaṇito' samkhyéya bhāgah palyopamasya 37]

Trans. 37. The highest period of life for the aquatic, the creeping, and the arm-moving creatures is a crore Pūrva The innumereble part of a Palyopama is, however, declared for the birds 37

व्याख्या—३७—जलचरग्रहणेन गर्भजसंमूर्छिम जलचरग्रहणमेकस्थितिकत्वात् । जलचरोरगभुजगानां परमायु—उत्कृष्टायु.स्थितिः पूर्वकोटिः । मकारोऽलाक्षणिकः । इह हि पूर्वप्रमाणमेतत्—पुव्वस्स य परिमाणं सयरिं खलु वासकोडिलक्खाओ । छप्पन्न च सहस्स, बोद्धव्वा वासकोडीणं ॥ १ ॥ इत्येकपूर्वप्रमाणं । एतादृक पूर्वकोटीप्रमाणमुत्कृष्टायुरिति तात्पर्य । तथा पक्षिणां पुनः पलयोपमस्य असङ्ख्यातभागमुत्कृष्टायुरिति । इत्युक्ता जलचरोरगभुजगानामुत्कृष्टायुः स्थिति इह हि सूत्रकृता संमूर्छिम पञ्चेन्द्रियाणां स्थलचराणामुत्कृष्टायुः स्थितिर्नोक्ता तथापि प्रक्रमादुच्यते—संमुच्छिमपणिंदियथल खयरुरगभुजगजिट्ठठिइ कमसो । वाससहस्सा चुलसी, विसत्तरि तिपण्ण बायाला ॥१॥

इति संमूर्छिम-पञ्चेन्द्रिया ये स्थलचरा गवादयः १ । खचरा पक्षिणो बकका कादय २ । उरगाः सर्पादयः ३ । भुजगा गृहगोधादयः ४ । क्रमात्तेषां ज्येष्ठा स्थितिश्चतुरशीतिः १ द्वासप्ततिः २ । त्रिपञ्चाशत् ३ द्विचत्वारिंशच्च वर्षसहस्रा इत्यर्थः ॥ ३७ ॥

D C The aquatic animals of both the *garbhaja* and the Sammūrcchima kinds are to be understood here The highest limit of the duration of life for the aquatic, breast-moving and arm-moving beings is one crore Pūrvas

The measurement for a Pūrva is as under —

1 Pūrva=1056000 Crores of years. The highest limit for the *life-time of birds is the asankhyato part of Palyopama*

Here the author of the aphorisms has not mentioned duration of life for the sammūrcchima five-sensed land going beings. Still, it will not be out of place to make that point clear also.

Table

Sammūrcchima Type of Being	Highest Limit of Life
1 Land-going beings e g bull	84000 years
2. Birds e.g crane crow	72000 years
3 Creeping Beings e g serpents	53000 years
4 Arm-going animals	42000 years

(d) Highest Limit of Life of Sukshma Ekéndriya Sādhārana Vanaspati Kāya and-Sammūrcchima Manusyas

इयता पञ्चानामपि संमूर्छिमपञ्चेन्द्रियतिरश्चामुत्कृष्टायुःस्थितिमुक्त्वा सामान्येन भवस्थास्कृष्टैकस्थितिकानां सूक्ष्मसाधारणपञ्चेन्द्रियमनुष्याणां विशेषं प्रकटयन्नाह—

सव्वे सुहुमा साहारणा य संमुच्छिमा मणुस्सा य ।
उक्कोसजहन्नेणं अंतमुहुत्तं चिय जियंति ॥ ३८ ॥

38 Savvé suhumā sāhāraṇāya sammūcchima manuṣṣā ya,
Ukkosajahannéṇam anta-muhuttam ciya jīyanti 38

[सर्वे सूक्ष्माः साधारणाः संमूर्छिमा मनुष्याः ।
उत्कर्षेण जघन्येनाऽन्तर्मुहूर्तमेव जीवन्ति ॥ ३८ ॥

Sarvé sûksmāh sādhāraṇāh sammûrchimā manusyāh,
Utkarseṇa jaghanyénā, nta-r-muhûrtaméva jīvanti 38]

Trans. 38 All the subtle, many souled (sādhāraṇa) (and) universally expanding (sammūrcchima) human beings, live only for muhûrta in the highest (or) the lowest limit 38.

व्याख्या–३८–सर्वे सूक्ष्माः पृथिव्यप्तेजोवायुवनस्पतिरूपाः साधारणा अनन्तकायिकाः । चः समुच्चये । समूर्छिमा मनुष्याः । च पुनरर्थे । तत्र के ते संमूर्छिम मनुष्याः ? एकोत्तरशतक्षेत्रसमुत्पन्न गर्भजमनुष्याणां वान्तादिषूत्पन्नाः, यदुक्तमागमे–[1]"कहिणं भंते ! संमुच्छिमा मणुस्सा संमुच्छंति ? गोयमा ? अंतोमणुस्सखेत्ते पणयालीसाए जोयणसयसहस्सेसु गब्भवक्कंतियमणुस्साणं चेव उच्चारेसु वा पासवणेसु वा खेलेसु वा संघाणेसु वा वंतेसु वा पित्तेसु वा सुक्केसु वा सोणिएसु वा सुक्कपुग्गलपरिसाडेसु वा विगयजीवकडेवरेसु वा थीपुरिससंगमेसु वा नगरनिद्धमणेसु वा सव्वेसु चेव असुइट्ठाणेसु इत्थणं संमुच्छिममणुस्सा संमुच्छंति अंगुलस्स असंखिज्जभागमित्ताए ओगाहणाए असन्निमिच्छादिट्ठी सव्वाहिं पज्जत्तीहिं अपज्जत्ते अंतोमुहुत्ताउयं चेव कालं करेंति" । तथा बादरनिगोदविशेषं पुनरागमाद् दर्शयति, तथा चोक्तं–[2]"नियोगपज्जत्तए बायरनियोगपज्जत्तए य पुच्छा ? गोयमा । दोण्ह वि

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[1] क्व भदन्त ? समूर्छिमा मनुष्या. समूर्च्छन्ति ? गौतम ! अन्तर्मनुष्यक्षेत्रस्य पञ्चचत्वारिंशति योजनशतसहस्रेषु गर्भव्युत्क्रान्तिकमनुष्याणामेव उच्चारेषु वा प्रश्रवणेषु वा श्लेष्मासु वा सिङ्घाणकेषु वा वान्तेषु वा पित्तेषु वा शुक्रेषु वा शोणितेषु वा शुक्रपुद्गलपरिशाटेषु वा विगतजीवकलेवरेषु वा स्त्रीपुरुषसंगमेषु वा नगरनिर्द्धमनेषु वा सर्वेष्वेवाशुचिस्थानेषु अत्र समुर्च्छिममनुष्या समूर्च्छन्ति । अङ्गुलस्य असंख्यभागमात्रया अवगाहनया असंज्ञिमिथ्यादृष्टिः सर्वाभि पर्याप्तिरपर्याप्त. अन्तर्मुहूर्त्तायुष एव काल कुर्वन्ति ।

[2] नियोगपर्याप्ते बादरनियोगपर्याप्ते च पृच्छा ? गौतम द्वयोरपि जघन्येनोत्कर्षेणापि अन्तर्मुहूर्त्तायुरिति ।

जहन्येन वि संक्षेपेण वि अंतोमुहुत्ताउअमिति"। अथैते सर्वे पूर्वोक्ता उत्कृष्टतो जघन्यतोऽन्तर्मुहूर्तायुषस्तत्किम् ? उच्यते, मुहूर्तस्य असङ्ख्यातभेदत्वादिति गाथार्थः ॥ ३८ ॥

D C The sūkṣma (subtle) beings, are the minute beings in the form of the elements viz Earth Water Light, Wind, and the Vegetables (Sādhārana many-souled) beings are the living beings that have many souls in only one body The term Ca (and) used twice expresses addition.

Sammūrcchima Manuṣyas are those living beings that originate from the foeces or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or cloth saturated with semen or dead bodies or sexual intercourse with a male and a female, or cesspool of the town or all dirty places, and the like of the embryo-born human beings in the 101 Kṣétra (places) within the 45 hundred thousand yojanas of the Manuṣya kṣétra.

The heighest and the lowest limits of all these fall within a Muhūrta for a Muhūrta is divided into asaṅkhyāta parts. (38)

पूर्वोक्तद्वारत्रयं निगमयन्नाह —

ओहागहा–ऽऽइयायं एवं सखेवओ समक्खायं ।
जे पुण इत्थ विसेसा विसेस–सुत्ताउ ते णेया ॥ ३९ ॥

39 Ohāgaṇā" āuṁāṇam évaṁ saṅkhévaō samakkhāyaṁ ।
Jé puṇa itha visésā visésasuttau té ṇéyā 39

[अवगाहनाऽऽयुर्मानमेव संक्षेपतः समाख्यातम् ।
ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेया ॥ ३९ ॥

Avagāhanā āyurmanévaṁ saṅkṣépataḥ samākhyātam ।
Yé punaratra viśeṣā viśeṣasūtrébhyasté jnéyāḥ 39]

Trans 39 In this way the length of the body as well as, the period of life, have been succintly enumerated However the details in this matter are to be known from the Main Sources.

व्याख्या-३९-मानशब्द उभयत्र योज्यते। तत्र ओगहनेति-अवगाहन्तेऽवतिष्ठन्ते जीवा अस्यामित्योगाहना अवगाहना वा शरीरमानमायुर्मान च पूर्वोक्तप्रकारेण। संक्षेपेणेति सर्वजीवाश्रयणात् सर्वेषामेकेन्द्रियादिपञ्चेन्द्रियपर्यन्तानां। समाख्यातमुत्कृष्टतया। तथा ओगाहना सर्वजघन्याऽङ्गुलासङ्ख्येयभागमात्रा। जघन्यमायुरन्तमुहूर्त्तमेव सामान्यतयोक्तं। ये पुनरोगाहनायुर्विशेषा उत्कृष्टमध्यमजघन्यप्रमाणरूपा जात्यादिविशेषाश्रयेण नोक्ताः ते विशेषसूत्रात् प्रज्ञापनोपाङ्गरूपादेरवसेया इति गाथार्थः ॥ ३९ ॥

D C. The term māna (length) is to be construed both with body and life Avagāhanā means that in which the souls are conditioned i-e the body The measure of body and the measure of life, are mentioned here in brief, for they pertained to all creatures in general from the One-sensed living beings to the Five-sensed beings What is declared here is rather the highest possible limit of body and life The lowest possible limit of life is expounded here only in general terms, and of such beings as live not more than a Muhûrta While the details regarding the highest middle and lowest limitations pertaining to the different classes and the like, are not given here, and so, they are to be understood from the special Sûtras like the Prajñāpanā Sūtra-Jīvā jīvābhigama Sûtra, Brihat Saṅgrahiṇī etc

3 Existence in the Same Body

(a) Of Exéndriya Living Beings.

अथ स्वकायस्थितिद्वारं विवृणोति—

एगिंदिया य सव्वे असंखउस्सप्पिणी सकायम्मि।
उववज्जंति चयंति य, अणंतकाया अणंताओ ॥ ४० ॥

40 Egindiyā ya savvé asaṅkha Ussappiṇī sa kāyammi।
Uvavajjanti cayanti ya Aṇantakāyā aṇantāó 40

[एकेन्द्रिया सर्वेऽसंख्येयोत्सर्पिण्यवसर्पिणीः स्वकाये।
उत्पद्यन्ते च्यवन्ते चानन्तकाया अनन्ताः ॥ ४० ॥

जहण्णेण वि संखोसेज्ज वि भंतोमुहुत्ताउअमिति"। अथैते सर्वे पूर्वोक्ता उत्कृष्टतो जघन्यतोऽन्तर्मुहूर्तायुषस्तत्किम् ? उच्यते, मुहूर्तस्य असंख्यातभेदत्वादिति गाथार्थः ॥ ३८ ॥

D C The sūkṣma (subtle) beings, are the minute beings in the form of the elements viz Earth, Water, Light, Wind, and the Vegetables (Sādhārana many-souled) beings are the living beings that have many souls in only one body The term Ca (and) used twice expresses addition.

Sammūrcchima Manuṣyas are those living beings that originate from the foeces or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or cloth saturated with semen or dead bodies or sexual intercourse with a male and a female, or cesspool of the town or all dirty places, and the like of the embryo-born human beings in the 101 Kṣétra (places) within the 45 hundred thousand yojanas of the Manuṣya kṣétra.

The heighest and the lowest limits of all these fall within a Muhūrta; for a Muhūrta is divided into asaṅkhyāta parts. (38)

पूर्वोक्तद्वारद्वयं निगमयन्नाह—

ओहागणा-ऽऽउमाणं एवं संखेवओ समक्खायं ।
जे पुण इत्थ विसेसा विसेस-सुत्ताउ ते णेया ॥ ३९ ॥

39 Ohāgaṇā" āumāṇam évam saṅkhévaṇ samakkhāyam ।
Jé puṇa ittha visésā visésasuttau té ṇéyā 39

[अवगाहनाऽऽयुर्मानमेवं संक्षेपतः समाख्यातम् ।
ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेयाः ॥ ३९ ॥

Avagāhanā āyurmanévam saṅkṣépatah samākhyātam ।
Yé punaratra viśeṣā viśeṣasūtrébhyasté jnéyāh 39]

Trans 39 In this way the length of the body as well as, the period of life, have been succinctly enumerated However the details in this matter are to be known from the Main Sources.

D C All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body, for innumerable Utsarpiṇīs and Avasarpiṇīs. This is the highest limit of their staying in the same body

What is meant is this:—The so many asankhyéya utsarpiṇīs and avasarpiṇīs in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpiṇīs

This limitation should be applied to those beings who are in the usual course of birth and death

A-sāmvyavahārika Jīvas i-e beings who have not come into the general course of life and death, are existing from times immemorial

It may be noted that Anantakāyika jīvas are Sadhāraṇa Vanaspatikāyas (40)

(b) Of Vikaléndriya and Pancéndriya jīvas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकायस्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तट्ठभवा पणिंदितिरिमणुआ ।
उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Sankhijja samā vigalā sattsṭṭha bhavā paṇindi tiri maṇuā ।
Uvavajjanti sa-kāe nārya dévā ya no céva 41

[सङ्ख्येयसमान् विकला सप्ताष्टभवान् पञ्चेन्द्रियतिर्यग्मनुष्याः ।
उत्पद्यन्ते स्वकाये नारका देवा न चैव ॥ ४१ ॥

Ekéndriyah sarvé asankhyéyotsarpinyavasarpinih svakāyé।
Utpadyante cyavanté ca Anantakāyā ananta̱h 40]

Trans.–40 All the One-sensed living beings originate, and die in their own bodies for a period of time covered by) asankhyéya (innumerable) Utsarpiṇis and Avasarpinis and Ananta kāyika (Infinite-bodied) ones originate and die in their own bodies for ananta (infinite) Utsarpiṇis and Avasarpiṇis. (40)

व्याख्या–४०–एकेन्द्रियाः सर्वे पृथिव्यप्तेजोवायवो असङ्ख्येय उत्सर्पिण्यवसर्पिण्यः स्वकाये भूत्वा तत्रैव उत्पद्यन्ते विपद्यन्ते च एतत्कायस्थिति मानं। यदुक्तं प्रज्ञापनायां स्वकायस्थित्यष्टादशपदे–[1] "पुढविकाइए ण पुढविकाइए त्ति कालओ केवचिरं होइ पुच्छा ? गोयमा ! जहण्णेण अंतोमुहुत्तं उक्कोसेणं असंखिज्जाओ उस्सप्पिणिओसप्पिणीओ कालओ खेत्तओ असंखेज्जा लोगा"। इदमुक्तं भवति–असङ्ख्येयेषु लोकाकाशेषु भवति प्रतिसमयमेकैकप्रदेशापहारेण सर्वप्रदेशापहारे यावत्योऽसङ्ख्येयोत्सर्पिण्यवसर्पिण्यो भवन्ति, एवं आउतेउ वाउकाइया वि। चतुर्णां कायानां पृथगभिधानं। तथा अनन्तकायिकास्तावदुत्सर्पिण्योऽनन्ता। यदुक्तमन्यत्राप्यागमे–[2]"वणस्सइकाइयाणं पुच्छा ? गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अणंतं कालं अणंताओ उस्सप्पिणीओ सप्पिणीओ कालओ खेत्तओ अणंता लोगा असंखेज्जा पोग्गलपरियट्टा आवलियाए असंखेज्जइभागे"। इयं स्थितिः सांव्यवहारिकानाश्रित्य द्रष्टव्या, असांव्यवहारिकजीवानां स्वनादिस्थितेः, ततो न मरुदेव्यादिभिर्व्यभिचारः। तथा च समाप्तमणः–[3]"तह काल (य) ट्ठिई कालाइओ विसेसे पडुच्च किर भीवे। माया इवणस्सइणो, भं संववहारवादिरिया ॥ १ ॥ इति गाथार्थः ॥ ४० ॥

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१ पृथ्वीकायिकः पृथ्वीकायिकाय कालतः कियचिरं होति पृच्छा ? गौतम ! जघन्येन अन्तर्मुहूर्तं उत्कर्षतः असङ्ख्येया उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः असङ्ख्येया लोकाः।

२ वनस्पतिकायिकानां पृच्छा ? गौतम ! जघन्येन अन्तर्मुहूर्तमुत्कर्षतः अनन्तं कालं अनन्ता उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः अनन्ता लोकाः असङ्ख्येया पुद्गलपरावर्ताः आवलिकायाः असङ्ख्येयभागः।

३ तथा कालस्थितिरुत्सर्पिण्यादयोऽपि विशेषमाश्रित्य किल जीवान्।
मातृवनस्पतेः स्मः संव्यवहारवादिरिक्ताः ॥ १ ॥

D C All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body, for innumerable Utsarpiṇīs and Avasarpiṇīs This is the highest limit of their staying in the same body

What is meant is this —The so many asaṅkhyéya utsarpiṇīs and avasarpiṇīs in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpinīs

This limitation should be applied to those beings who are in the usual course of birth and death

A-sāmvyavahārika Jīvas i-e beings who have not come into the general course of life and death, are existing from times immemorial

It may be noted that Anantakāyika jīvas are Sādhāraṇa Vanaspatikāyas (40)

(b) Of Vikaléndriya and Pancéndriya jīvas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकायस्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तट्ठभवा पणिंदितिरिमणुआ ।
उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Sankhijja samā vigalā sattsṭṭha bhavā paṇindi tiri maṇuā ।
Uvavajjanti sa-kāe nārya dévā ya no céva 41

[सङ्ख्येयसमान् विकला सप्ताष्टभवान् पञ्चेन्द्रियतिर्यग्मनुष्याः ।
उत्पद्यन्ते स्वकाये नारका देवा न चैव ॥ ४१ ॥

41 Saṅkhy éyasamān vikālāh saptaṣṭabhavān pancéndriya
tiryag manusyāh

Utpadyanté svakāyé nārakā dévā na caiva 41]

Trans 41 The Vikaléndriyas (beings with deficient sense-organs) take birth in their own body for saṅkhyéya years (and) the Five-sensed lower animals and human beings (originate in their own body) for seven or eight existences (While) the Nārakas (hellish beings) and the Dévas (celestial beings) do not at all (originate in the same embodiment.) 41

व्याख्या–४१–सङ्ख्यातसमाः सङ्ख्यातवर्षसहस्राः " विगलाइए वाससहस्ससंखेज्ज त्ति " पञ्चसङ्ग्रहवचनाद् विकलाः स्वकाये उत्पद्यन्ते । तथा संज्ञिन पर्याप्ताः पञ्चेन्द्रियतिर्यङ्मनुष्याः सप्ताष्टौ भवा । तत्र सप्तभवाः सङ्ख्येयवर्षायुषोऽष्टमस्तत्रसङ्ख्यातवर्षायुरेव।तथा हि–पर्याप्त संज्ञिमनुष्याख्यं संज्ञिपञ्चेन्द्रियतिर्यञ्चो वा निरंतरं यथा सङ्ख्य सप्तनरभवांस्तिर्यग्भवांश्चानुभूय यथष्टमे भवे भूयस्तेष्वेवोत्पद्यन्ते, ततो नियमाद् असङ्ख्यातायुष्कश्च मृत्वा सुरेष्वेवोत्पद्यते ततो नवमोऽपि नरभवस्तिर्यग्भवो वा, परं निरन्तरं न लभ्यते । अष्टमवेदुत्कर्षत कालमानं त्रीणि पल्योपमानि पूर्वकोटीपृथक्त्वाधिकानि, जघन्या तु सर्वत्रापि कायस्थितिरन्तर्मुहूर्तमिति । नारकदेवाश्च स्वकाये नोत्पद्यन्ते । इति गाथार्थः ॥ ४१ ॥

D C. The term saṅkhyātasamāh ' means a thousand saṅkhyāta years, For so many years, the Vikaléndriyas i.e. one-two-three and four-sensed beings originate in the same embodiment.

The limitation for the Five-sensed beings–The Tiryancas and the Manusyas have seven or eight existences In this connection, it must be noted that the seven births relate to the beings whose duration of life is saṅkhyāta years while the eighth existence belongs to those only whose highest limit of living is a-saṅkhyāta years.

To explain —If the human beings or the lower animals, after finishing seven births without any break, re-originate in the very same embodiment for the eighth time, they have definitely originated in the class of beings whose highest limit of life, is a saṅkhyāta years, and an a-sankhyātāyuska re-generates in the class of gods Then even, the ninth birth may be in the same animal or human species, but not constant.

In the case of those who have eight births in the same class, the highest limit of living is, three (3) Palyopamas to more than two (2) to nine (9) crores of Pūrvs; the lowest limit falling within a Muhūrta in the case of all

Lastly, the Nārakas (denizens of hell), as well as, the Dévas (celestial beings) do not re-birth at all in the same body 41

Now, comes the discussion about Prāṇas (vital airs)

Prāṇas

(a) Prāṇas of Ekéndriya and Vikaléndriya Jīvas

इत्युक्तं स्वकायस्थितिद्वारं, अथ प्रक्रमात्केषां कति प्राणास्तद्गाथाद्वयेन दर्शयन्नाह—

दसहा जियाण पाणा इंदिउसासाउजोगबलरूवा ।
एगिंदिएसु चउरो विगलेसु छ सत्त अट्ठेव ॥ ४२ ॥
असन्निसन्निपचिंदि-एसु नव दस क्रमेण बोद्धव्वा ।
तेहिं सह विप्पओगो जीवाणं भण्णए मरणं ॥ ४३ ॥

42 Desahā jīyāṇa pāṇā indi usāsa-āyu-joga-bala-rūvā,
Egindiésu cauro Vigalésu cha satta aṭṭhéva 42

43 Asanni-sanni pancindiésu nava dasa kraméṇa bodhdhavvā,
Téhim saha vippaogo jīvānam bhanṇaé maraṇam 43

[दशधा जीवानां प्राणा इन्द्रियोच्छ्वासायुर्बलरूपाः ।
एकेन्द्रियेषु चत्वारो विकलेषु षट् सप्त अष्टैव ॥ ४२ ॥

असंज्ञिसंज्ञि पञ्चेन्द्रियेषु नव दस क्रमेण बोधव्या ।
तैः सह विप्रयोगो जीवानां भण्यते मरणम् ॥ ४३ ॥

42 Daśadhā jīvānām prāṇā indriyocchvāsāyu-r-balarūpāḥ ।
Ekéndriyéṣu catvāro Vikaléṣu ṣaṭ sapta aṣṭaiva 42

43 A-saṁjni sāṁjni pañcéndriyéṣu nava daśa kraméṇa bodhavyāḥ ।
Taiḥ saha viprayogo jīvānām bhaṇyaté maraṇam 43]

Trans 42 43 The prāṇas (vital airs) of the living beings are ten fold in the form of 5 Indriyas (senses) 6 Breathing 7 Life-limit 8 Mind 9 Speech and 10 Kāyabala (strength) In the one-sensed beings (they are) four In Vikalendriyas (beings with deficient sense-organs) they are six, seven, and eight indeed. Nine and ten (vital airs) are to be understood respectively for the a-saṁjni (unconscious) and the saṁjni (conscious) five sensed beings. Separation from these (vital airs) is said to be the death of the living beings 42–43

व्याख्या–४२–४३–दशधा दशप्रकारा जीवानां प्राणाः । ते के? पूर्वं पञ्चेन्द्रियाणि–स्पर्शनरसनघ्राणचक्षुःश्रोत्ररूपाणि । तथोच्छ्वासस्वरूपेण अविनाभावित्वात् नि श्वासोऽपि गृह्यते । तत उच्छ्वास–नि श्वासरूप एकः प्राणः आयुष प्राण्यावधितस्वरूपं तथा त्रयाणां मनो-वाक्–कायबलप्राणानां योगानां बलरूपा इत्येते दशप्राणाः । अस्यां व्याख्यायामयं पाठो ज्ञातः "इदि उसासाउमोगबलरूवा त्ति" । अथवा योगा पूर्वोक्ता एव बलग्रहणे-नायुर्वर्जं, शेषं तथैव । अथ केषां कति प्राणास्तदाह–एकेन्द्रियेषु पृथिव्यादिषु चत्वारः प्राणाः स्पर्शनेन्द्रियोच्छ्वासायुः कायबलरूपाः । द्वीन्द्रियेषु चत्वारस्त एव वाग्बलरसनेन्द्रिययुताः षट् प्राणा भवन्ति । तथा त्रीन्द्रियेषु षट् प्राणास्त एव घ्राणेन्द्रियान्विताः सप्त भवन्ति । तथा चतुरिन्द्रियेषु सप्तैव चक्षुरिन्द्रिय सहिताः अष्टौ प्राणा भवन्ति । तथा असंज्ञिपञ्चेन्द्रियेषु अष्टौ त एव श्रोत्रेन्द्रिय युता नव प्राणा भवन्ति । तथा संज्ञिपञ्चेन्द्रियेषु नव त एव मनोयुक्ता दश

प्राणा भवन्ति। तैः सह विप्रयोगे जीवानां मरणं भण्यते। इति गाथाक्षरार्थः। तथा असंज्ञिसंज्ञिनोर्विशेषो निर्दिश्यते। तद्यथा-संज्ञाऽस्यास्तीति संज्ञी, न संज्ञी असंज्ञी, तत्र असंज्ञिनः पृथिव्यादयः संमूर्छिमपञ्चेन्द्रियान्ताः। इतरे संज्ञिनः पञ्चेन्द्रिया मनः पर्याप्त्यापर्याप्ता। ननु प्रज्ञापनायामेकेन्द्रियादीनामपि आहार १ भय २ मैथुन ३ परिग्रह ४ क्रोध ५ मान ६ माया ७ लोभ ८ ओघ ९ शोक १० रूपा दश संज्ञा उक्ताः ततस्तेऽपि संज्ञिनः? उच्यते--दशविधाऽपीयमोघसंज्ञारूपत्वात्स्तोका तथा मोहोदयजन्यत्वादशोभनाऽतो नानया संज्ञाऽधिकारः, किंतु महत्या शोभनया च विशिष्टज्ञानावरणीय कर्मक्षयोपशमजन्यया मनोज्ञानसंज्ञया चेति। तथाऽमुमेवार्थं भगवान क्षमाश्रमण आह-[1]"जइ सन्ना संबंधेण, सन्निणो तेण सन्निणो सव्वे। एगिंदियाइयाण वि, जं सन्ना नाहिगार धिप्पइ य त्ति"। अथवा संज्ञा त्रिविधा दीर्घकालिक्युपदेशेन १ हेतुवादोपदेशेन २ दृष्टिवादोपदेशेन ३ च। तत्र यः सुदीर्घकालमतीतमर्थं स्मरति, भविष्यच्च वस्तु चिन्तयति कथं नु कर्त्तव्यमिति त्रिकालविषया संज्ञा यस्स स प्रथमसंज्ञी। यदुक्तं-[2]इह दीहकालिगी कालिगि ति सन्ना जया सुदीहंपि। संभरइ भूयमेस्सं, चिंतेइ य कह णु कायव्व?॥ १॥ इति तथा यः संचिन्त्येष्टानिष्टेषु छायातपादिवस्तुषु स्वदेहपालनाहेतोः प्रवृत्तिनिवृत्ती विधत्ते सा द्वितीया संज्ञा, तद्वान् द्वितीयसंज्ञी। यदाह-[3]जे पुण संचिंतेउं इट्ठाणिट्ठेसु विसयवत्थूसु। वट्टंति नियत्तंति य सदेहपरिपालनाहेउं॥ १॥ पायेण संपए च्चिय कालम्मि नयाइ (वि) दीहकालन्ना (न्नू)। हेऊवएससन्नि, णिच्चिट्ठा हुंति हु अस्सण्णी" ॥ २॥ तृतीयस्तु संज्ञी सम्यग्दृष्टिरेव, शेषास्त्वसंज्ञिनः हिताहितप्राप्तिपरिवर्जन

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१ यदि सज्ञासबन्धेन सज्ञिनस्तेन संज्ञिन सर्वे। एकेन्द्रियादिका नामपि यत्सज्ञा दशविधा भणिता॥ १॥ स्तोका न शोभनाऽपि च। या सज्ञा (तया) नाधिकार गृह्यते च।

२ इह दीर्घकालिकी कालिकीतिसज्ञा यथा सुदीर्घमपि।
संस्मरति भूतमेष्यन्त चिन्तयति च कथ नु कर्त्तव्यम्॥ १॥

३ ये पुन सचिन्त्येष्टानिष्टेषु विषयवस्तुषु।
प्रवर्त्तन्ते निवर्त्तन्ते च स्वदेहपरिपालन हेतो॥ १॥

प्रायेण साम्प्रत एव काले न चापि दीर्घकालज्ञः।
हेतुवादोपदेश सज्ञिन निश्चेष्टा भवन्ति असज्ञिन.॥ २॥

संज्ञिकसंज्ञिसाध्यमयोजनाकरणात्। उक्तं च–[1]सम्मदिट्ठी सण्णी संते पाणे लभोवसमयम्मि। असण्णी मिच्छत्ती दिट्ठिवाओवएसेणं' ॥ १ ॥ अथेतासां षण्णे कस्य जन्तो का संज्ञा भवतीति व्यक्ताभ्यां क्षमाश्रमणगाथाभ्यामेव प्रदर्शयति, तथाहि–[2]पंचण्ह मू (मो) ह सण्णा, हेऊ सण्णा विइंदियाईण। सुरनारयसम्मू च्छजीवाणं काहिमी–सण्णा ॥ १ ॥ सण्णा सम्मदिट्ठीण, होइ इह दिट्ठिवाद सुयनाणं। मइवायारविसुद्धाण, सण्णाईवा (या) उ केवलिणो ॥ २ ॥" इत्यसंज्ञिसंज्ञिविशेषमभिधाय पुनः सूत्रोक्तमेवान्यक्रमेण प्राणास्वरूपं व्यनक्ति, यत उक्तम्–पञ्चेन्द्रियाणि त्रिविध बल च, उच्छ्वासनिःश्वासमथान्यदायुः। प्राणा दशैते भगवद्भिरुक्ता एषां वियोगीकरणं तु हिंसा ॥ १ ॥ इति गाथा द्वयार्थः ॥ ४२–४३ ॥

D C. The term Ucchvāsa means breathing out and Nihśvāsa means breathing in. The Prāṇas (vital airs) of the living beings are of ten kinds viz. 1 Sense of Touch 2. Sense of Taste 3 Sense of Smell 4 Sense of Sight 5 Sense of Hearing 6 Breathing 7 Āyu (Limit of Life), 8 Strength of Mind 9 Strength of Speech and 10 Strength of Body

The commentator explains the term Yoga" in two ways (1) The three types of strength viz of mind speech and of body Or (2) The word 'yoga, may be disconnected with the word bala which latter may be connected with āya or life In this case also the yogas are of mind, speech and body The first alternative seems to be preferable

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१ सम्यक्त्वदृष्टिः संज्ञिन सति प्राणे लाभोपशमिके।
अपर्याप्तः मिथ्यात्विन दृष्टिवादोपदेशेन ॥ १ ॥

२ पञ्चानां प्राणानां हेतुसंज्ञा द्वीन्द्रियादीनाम्।
सुरनारकसम्मूर्च्छजीवानां काहिकी संज्ञा ॥ १ ॥

तत्र सम्यग्दृष्टीनां भवतीह दृष्टिवादः श्रुतज्ञानम्।
मतिज्ञानप्रविशुद्धाः संज्ञाईवा केवलिनः ॥ २ ॥

The details are given in the following table.

Table

Kinds of Living Beings	Prāṇas	In the form of –
1 One-sensed Beings	4	Touch, Breath, Life, and Bodily Strength
2 Two-sensed Beings	6	Touch Breath Life Bodily Strenth + Sense of Taste
3 Three-sensed Beings	7	Do + Sense of Smell
4 Four-sensed Beings	8	Do + Sense of Sight
5 Mind-less Five-sensed Beings	9	Do + Sense of Hearing
6 Conscious Five-sensed Beings	10	Do + Mind

Loss of these Prāṇas means Death That is to say, if the being concerned posseses none of the prescribed vital airs at all, he is said to be dead Thus, death is nothing but the loss of connection with the Prānas

Sanjni=One having Sanjnā or Consciousness or mind

A-sanjni has no consciousness or mind. All the living beings beginning with Ekéndriya jīvas and ending with Sammûrcchima Pancéndriyas are a-sanjni (un-conscious or mindless beings The others i-e Garbhaja Pancéndriya beings that have been perfect with the acquision of mind are sanjni (having consciousness)

In the Prajnāpanā Sûtra, the one-sensed and the like also, are declared to possess the following ten (10) Sañjnas viz 1 Ahāra (food) 2 Bhaya (fear) 3 Parigraha (belongings) 4 Maithuna (sexual intercourse) 5 Krodha (anger) 6 Māna (pride) 7 Māya (deceit) 8 Lobha (greed) 9 Ogha and 10 Śoka (sorrow). In that list, however the ninth is 'Ogha' saṅjnā

So it is vain. Again being the incitor of Mohah (infatuation) etc, it is not good. It does not deserve to be called a sanjnā

Or sanjnā is of three kinds viz 1 Dirghakālikī 2 Hétuvāda and 3 Dṛṣṭivāda.

A being possessing Dirgha-kālikī sanjnā remembers past events thinks about whatever is desirable and thinks over how it is to be done A being possessing Hetuvāda sānjnā having thought over what is agreeable and what is disagreeable goes to or retires from shade or heat for the protection of his body

A being possessing Dṛṣṭivada sanjnā is always a Samyagdristi jīva.

Gods, Nārakas and Garbhaja embryo born) beings have Kālikī Sanjnā

Two-sensed three sensed and four-sensed beings have Hétuvada sanjnā.

Samyag-dristi jīvas have Dristivāda sānjnā

Kévalins are free from sānjnā and free from the activities of Mati Jnāna

सर्वजीवमात्रद्वारमभिधाय क्रमप्राप्तमपि योनिद्वारमुपरिष्टाद्वक्ष्यति ततोऽत्र संसारे स्वरूपाद्वक्रजीवस्वभाव व्याहर्तव्यमाह—

एव अणोरपारे संसारे सायरम्मि भीमम्मि ।
पत्तो अणंतखुत्तो जीवेहिं अपत्तधम्मेहिं ॥ ४४ ॥

44 Evam anorapāré sansāré sayarammi bhīmammi ।
Patto anantakhutto Jivéhim apattadhammehim 44

[एवमनारपारे संसारे सागरे भीमे ।
प्राप्तोऽनन्तकृत्वं एवं [प्राणवियोग] जीवैरप्राप्तधर्मै ॥ ४४ ॥

Evamanārapāré sansāré sagaré bhīmé ।
Prapto anantakrtvam evam (prāṇa viyogāh) jīvairapāptadharmah 44]

Trans 44 In the dreadful ocean in the form of beginningless and endless Samsāra (transmigration) thus, is acquired (death) for innumerable times by the beings who have not accepted Dharma (piety) 44

व्याख्या–४४–एवमिति प्राणवियोगलक्षणेन अणोरपारेऽप्राप्तपर्यन्ते दुस्तरत्वात्संसारे सागरे इव शब्दलोपात्समुद्रोपमेयत्वेन भीमे–रौद्रे जन्मजरामरणरोगशोकादिभिः कारणभूतैः प्राप्तमुपलक्षणान्मरणं । " अणंतखुत्तो त्ति " अनन्तशोऽनन्तवारान् । कै ? जीवैः । कीदृशैः ? अप्राप्तजिनधर्मैरिति ॥ उक्तं च–कोटिशो विषयाः प्राप्ताः, संपदश्च सहस्रशः । राज्यं तु शतशः प्राप्तं न तु धर्मः कदाचन ॥ १ ॥ इति गाथार्थः ॥ ४४ ॥

D C The Samsāra or mundane existence is compared here to an ocean due to the difficulty or impossibility of crossing it The jīvas attain to the metaphorical deaths caused by birth, old age, death, disease etc

Anantaśah–for endless times The beings here talked of are those that that have accepted the Jaina Dharma

Yoni-dvāra

क्रमप्राप्तं योनिद्वारमभिधित्सुराह—

तह चउरासी लक्खा संखा जोणीण होइ जीवाणं ।
पुढवीइण चउण्हं, पत्तेयं सत्तसत्तेव ॥ ४५ ॥

45 Taha caurāsī lakkhā saṁkhā jonīna hoi jīvāṇam ।
Pudhavīṇa cauṇham paṭṭéyam satta sattéva 45

[तथा चतुरशीतिर्लक्षा सख्या योनीनां भवति जीवानाम् ।
पृथिव्यादीनां चतुर्णां प्रत्येकं सप्त सप्तैव ॥ ४५ ॥

Tathā caturaśiti-r-laksāh sankhyā yonīnām bhavati jīvānām ।
Prithivyādīnām caturṇām pratyékam sapta saptaiva 45]

Trans 45 Similarly, the number of yonis (or places of origination) of the living beings, is eighty-four hundred thousand

(8400000) (But) in the case of the four (elements) such as Prithvi (earth) Water etc it is seven hundred thousand (700000) for each. 45

व्याख्या–४५–इह योनिरिति का शब्दार्थः ? पूर्वं तदुच्यते–यु मिश्रणे, युवन्ति तैजसकार्मणशरीरवन्तः सन्त औदारिकादिशरीरप्रायोग्यपुद्गलस्कन्ध समुदायेन मिश्रीभवन्त्यस्यामिति योनिरुत्पत्तिस्थानं, औणादिको निप्रत्ययः। तथेति गणनाद्वारप्रकारेण चतुरशीतिलक्षा योनीनां। विभक्तिव्यत्ययया तृतीयार्थे प्रथमा। सङ्ख्यया। केषां ? जीवानां। द्वितीयार्थे सप्तम्यर्थे वा षष्ठी। इति सामान्यतयाऽभिधाय विशेषं दर्शयति–पृथिव्यप्तेजोवायुषु चतुषु प्रत्येकं सप्त सप्त लक्षा इति गाथाक्षरार्थः ॥ ४५ ॥

D C The word 'yoni' comes from the root yu to join or mix. A place where the Taijasa and Karmana bodies mix with aggregates of the Pudgala and Skandhas suitable for Audarika and other bodies, is called a yoni So in short, it is the place of origination.

Due to transmutation of cases the Nominative is used for the Instrumental so sankhya sankhyaya. The Genetive in Jivanam is used for the Accusative or the Locative.

After the general statement is over the particular statement declares that each of the four elements viz the Earth, the Water the Light and the Wind, have got seven hundred thousand (700000) yonis as under—

	Elements	Yonis
1	Prithvikaya	7 00 000
2	Ap Kaya	7 00 000
3	Tejas Kaya	7,00,000
4	Vayu Kaya	7,00 000

(b) Yonis of the Rest of the Living Beings

इत्येतावताऽष्टाविंशतिर्लक्षा योनीनामुक्ताः अन्यासां योनीनां स्थान-विशेष गाथाद्वयेन दर्शयन्नाह—

दस पत्तेयतरूणं चउदस लक्खा हवंति इयरेसु ।
विगलिंदियाण दो दो, चउरो पंचिंदितिरियाणं ॥ ४६ ॥

46 Dasa Patétya-tarûnam caudasa lakkhā havanti iyarésu, ।
Vigalindiyāna do do, cauro pañcindi-tiriyānam 46

चउरो चउरो नारय-सुरेसु मणुआण चउदस हवंति ।
संपिंडिया उ सव्वे, चुलसी लक्खा उ जोणीण ॥ ४७ ॥

47 Cauro Cauro Nāraya Surésu Manuāṇa caudasa havanti ।
Sampiṇidyā u savvé Culasī lakkhā u joṇīnam 47

[प्रत्येकतरूणां चतुर्दश लक्षा भवन्ति इतरेषु ।
विकलेन्द्रियेषु द्वे द्वे चतस्रः पञ्चेन्द्रियतिरश्चाम् ॥ ४६ ॥

Pratyéka-tarūnām catur-daśa laksā bhavanti itarésu ।
Vikaléndriyésu dvé dvé catasrah Pancéndriya tiraścām 46

चतस्रश्चतस्रो नारकसुरेषु मनुष्याणां चतुर्दश भवन्ति ।
सपिण्डिताश्च सर्वे चतुरशीतिर्लक्षास्तु योनीनाम् ॥ ४७ ॥

Catasraścatasro Nāraka-Surésu Manusyānām caturdaśa bhavanti ।
Sampinditāśca sarvé Caturaśiti-r-laksāstu yonīnām 47]

Trans 46-47 In the case of One-souled Vegetables the originating places are ten hundred thousand (1000000) while in the case of the rest viz the Many-souled Vegetables they are fourteen hundred thousand (1400000) For the beings with deficient sense organs (the originating places) are two hundred thousand (200000) for each (class), (while) there are four hundred thousand (400000) yonis in the case of five-sensed lower animals For the Nārakas and the Dévas, (they are) four hundred thousand

(400000) for each; and in the case of human beings (they) are fourteen hundred thousand (1400000)

However All these added together come to be eighty-four hundred thousand (8400000) of yonis (46–47)

व्याख्या–४६–४७–सप्तम्यर्थे षष्ठी। प्रत्येकतरुषु दश योनिलक्षाः। इतरेषु सूत्रत्वात्कायग्रहणेन वा पुस्त्वे। साधारणवनस्पतिषु चतुर्दशलक्षा योनयो भवेयुः। तथा विकलेन्द्रियेषु द्वित्रिचतुरिन्द्रियेषु द्वे द्वे लक्षे भवेतां। तथा पञ्चेन्द्रियतिर्यक्षु चतुर्लक्षा योनीनां भवेयुः ॥ ४६ ॥

तथा चतस्रश्चतस्रो लक्षा योनयो नारकेषु सुरेषु। समासेन विभक्तिलोप। तथा मनुष्येषु चतुर्दश लक्षा योनयः। तु पूरणार्थे। च समुच्चये। एवं संपिण्डिताः एकराशीकृताः। 'सर्वे पि माकृतत्वाल्लिङ्गव्यत्यये सर्वाणि चुरशीतिर्लक्षा योनीनां भवन्ति। इति निर्दिष्टं योनिद्वारमिति गाथार्थः ॥ ४७ ॥

D C. Pratyèka-taruṇām–The Genetive is used for the Locative. The term ítara means the rest i.e. the other type of vegetables viz. the Sādhāraṇa or Many-souled vegetables. The Viklaéndriyas are the Two-sensed beings, the Three-sensed beings and the Four-sensed-beings The word tu is used in the sense of completion, while ca signifies addition. Sanpiṇḍitāh-gathered or collected or added together

The particulars can be put in a tabular form thus:–

Table

	Kind of Beings	Number of Originating places
1	Prithvikāya	7,00 000
2	Ap Kāya	7,00 000
3	Téjas Kāya	7 00 000
4	Vāyu Kāya	7,00 000
5	Pratyéka Vanspati Kāya	10,00 000
6	Sādharaṇa	14,00 000
7	Two-sensed Beings	2,00,000
8	Three sensed Beings	2,00,000

9	Four-sensed Beings	2,00,000
10	Dévas (deities)	4,00,000
11	Nārakas (Infernal Beings)	4,00,000
12	Five-sensed Tiryancas	4,00,000
13	Human Beings	14,00,000
		84,00,000

In all, there are eighty-four hnndred thousand (84,00,000) yonis (originating places) of living beings

Here ends the discussion about the yonis Now the Sūtrakāra describes the peculiarities regarding the bodies etc of the Siddhas or the Accomplished or the Perfect Souls, that were referred to in the second Gāthā

CHAPTER IV

The Siddhā-tmā

तथेह ग्रन्थे पूर्वं ग्रन्थकारेण आदौ द्वितीयगाथायाः पूर्वार्द्धे जीवानां भेदकथने प्राक् सिद्धस्वरूपं दर्शितं, तत्तेषामव्ययत्वान्निष्ठितार्थत्वात्सांसारिकत्कृत्यानुपयोगित्वात्प्राक् सिद्धानां पञ्चदशभेदव्यावर्णनप्रस्तावेऽपि शरीरादिविशेषो न दर्शित., तद्विचित्रगतिकत्वात्सूत्रस्येति, इह तं व्यावर्णयन्नाह—

सिद्धाण नत्थि देहो न आउकम्मं न पाणजोणीओ ।
साइअणता तेसिं, ठिई जिणिंदागमे भणिया ॥ ४८ ॥

48 Siddhāṇa naṭthi dèho na āukammam na pāṇa joṇio ।
Sāiaṇantā tésim ṭhiī Jiṇindāgamé bhaṇiyā 48

[सिद्धानां नास्ति देहो नायुःकर्म न प्राणयोनयः ।
साद्यनन्ता तेषां स्थिति-र्जिनेन्द्रागमे भणिता ॥ ४८ ॥

Siddhānām nāstidého nayuhkarmana prāṇayonayah
Sādyanantā tésām sthiti-r-Jinendrāgamé bhaṇitā 48]

Trans —The Siddhas (Accomplished ones–Perfect ones) possess no body, no duration of Life, or Karmas (actions), and no vital airs, as well as, originating places Their state is decla-

red as with a beginning and (but) without an end in the Scriptures of the Jinéndras.

व्याख्या–४८–सिद्धानां नास्ति देहः। यत उक्तं श्रीआचाराङ्गे–[1]सिद्धाणं इगतीसगुणा पण्णत्ता, तं जहा–गोयमा! से न दीहे १ न हस्से २ न वट्टे ३ न तंसे ४ न चउरंसे ५ न परिमण्डले ६ न लोहिए ७ न हालिद्द ८ न सुक्किले ९ न किण्हे १० न नीले ११ न दुरभिगंधे १२ न सुरभिगंधे १३ न तित्ते १४ न कडुए १५ न कसाइले १६ न अंबिले १७ न महुरे १८ न कक्खडे १९ न मउए २० न गुरुए २१ न लहुए २२ न सीए २३ न उण्हे २४ न निद्धे २५ न लुक्खे २६ न कायसंगे २७ न रुहे २८ न इत्थी २९ न पुरिसे ३० न पुंसए ३१ इत्येकत्रिंशत्सिद्धगुणाः। अत्र सूत्रव्याख्या–आश्रयभिन्नयोरभेदात्सस्मादेहो न, अत एवायुरपि न, यस्मादायुर्न अत एव मरणमपि न। ततो निमित्तनिमित्तवतोरभेदात्तस्यापि कर्माणि न, बन्धोदयोदीरणासत्तानामभावात्। यत कर्माणि न अत एव भावा योनयोऽपि न, पुनः संसारेऽनुत्पादात्। अथ तेषां स्थितिं व्याचष्टे। ततस्तेषां सिद्धानां स्थितिः कीदृशी? सादिरनन्ता यतस्तत्रोत्पत्तिकालात्सादिः ततश्चवनाभावादनन्तैव। यदुक्तं शक्रस्तवे–[2]"सिव मयलमरुअमणंतमक्खयमव्वाबाहमपुणरावित्ति सिद्धिगइनामधेयं ठाणं संपत्ताणं" इति वचनात् जिनेन्द्रागमे। स्थितिर्भणिता मोक्षा। यथा संसारिणां जीवानां भावयोन्यायुःकर्मस्थित्यादयस्तथा सिद्धानां न भवन्तीति गाथार्थः ॥४८॥

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१ सिद्धानामेकत्रिंशद्गुणा प्रज्ञप्ताः तद्यथा गौतम! न नरीर्ण न ह्रस्व न वृत्त, न त्र्यस्र न चतुरस्र न परिमण्डल, न लोहित, न हारिद्र न शुक्लः न कृष्णः न नील न दुर्गन्धः, न सुरभिगन्ध न तिक्त न कटुक न कषाय न अम्लः न मधुरः न कर्कश न मृदु न गुरु न लघुः न शीतः नोष्णः न स्निग्ध. न रूक्ष न कायसङ्ग न रोहक न स्त्रीः न पुरुष, न नपुंसकः।

२ शिवमचलमरुजमनन्तमक्षयमव्याबाधमपुनरावृत्तिसिद्धिगतिनामधेयं स्थान सम्प्राप्तेभ्यः।

D C Due to the lack of the distinction between the resort and the resorted, Siddhas do not possess a body. Where there is no body, no question either of duration of life or death or of the seven Karmas (actions) can arise at all Similarly, when there are no Karmas (actions), there does not ensue the question of re-birth in the mundane life, and, therefore, there cannot be any vital airs or originating places in their case But, then, what about their condition? They have a beginning, for there is a time of their origination But they have no end for there is no possibility of their stumbling or falling down from there

This peculiarity of their state is proclaimed in the Śakra-stava of the Jaina Āgamas (Scriptures) In a word, what is meant is this, have that the Siddhas no body, and hence there are no vital airs, no ortginating places no births and rebirths, no life-limit, no Karmas, and no other conditions in the case of the Siddhas, as are inevitable in the case of the Samsāri (transmigrating) souls 48

इत्येतावता सिद्धानां स्वरूपमभिधाय पुनः संसारिणां जीवानां स्वभावं व्याकुर्वन्नाह—

काले अणाइनिहणे जोणीगहणम्मि भीसणे इत्थ ।
भमिया भमिहिंति चिर जीवा जिणवयमलहंता ॥ ४९ ॥

49 Kāle aṇāinihaṇé jonigahaṇammi bhīsaṇé ittha ।
Bhamiyā bhamihinti ciram jīvā jina-vayanamalahantā 49

[काले अनादिनिधने योनिगहने भीषणेऽत्र ।
भ्रान्ता भ्रमिष्यन्ति चीर जीवा जिनवचनमलभमाना ॥ ४९ ॥

Kālé anādinidhané yonigahané bhīṣaṇé' atra,
Bhrāntā bhramisyanti ciram jīvā jina-vacanamalabhamānāh 49]

Trans 49 The living beings who have not reached or accepted the words (i-e the advice) of the Jinas, have rambled (and) will ramble for a long time through the beginningless and endless time in the fierce (world) strimming with originations 49

व्याख्या–४९–काले ऽतीतानागत लक्षणे वर्तमानस्यैकसामयिकत्वात्त्व लुपत्वान्नात्र विवक्षितं (सत्त्व) कथं भूते काले ?–अनादिनिधनेऽनाद्यपर्यवसिते। तथा पुनः कथभूते ? " जोणीगहणम्मि भीसणे त्ति " चतुरशीतिलक्षयोनिग्रहणे तत्तदाश्रयणेनानवस्थानात् । अथवा कीदृशे संसारे ? योनिगहने–उपलक्षणा दुत्पत्ति विपचिरोगशोकादिर्निर्गहने विविधक्रमगत्याऽतिगुपिले जीवानां कर्म विपाककारणभूतत्वाद्भीषणे–भयकारिणि तस्मिन्नधिकरणभूते जीवा भ्रान्त्वा भ्रमिष्यन्ति चिरं–प्रभूत कालं । कीदृशाः सन्त ? जिनवचनं–भगवद्वचनं हितो पदेशमलभमाना –अप्राप्नुवन्तः । तथा क्वचिदित्यपि पाठ –" भमिया भमंति भमिहिंति त्ति " तत्र त्रिकालाश्रयणेन धातोरर्थविशेषो ज्ञेय इति गाथाक्षरार्थः ॥ ४९ ॥

D C Time includes the Past and the Future. The Present may not be considered here as it is brief This time has no commencement nor is it to end at any time

Yonigahana may be construed either with the time or with the world. With the time, it would mean Caught by the many eighty four hundred thousand existences With the world or rather mundane existence) it means one which is confused or intrigued (gahané) with births, deaths diseases, sorrow and the like

The Saṁsāra is fierce because it is the cause of the results of previous actions. In such a place the living beings have wandered in the past and will (surely) wander in the future for a long time being confused in these intricacies till they secure (and execute) the auspicious advice of the Divine One.

Some read Bhamiyā bhamanti bhamihinti." The v.l. is alright, For here all the times (including the present) are considered 49

Now, comes a concluding Couplet

अथ ग्रन्थकारः सम्यग्ज्ञानाद्धर्मफलं विधेयं चाविष्कुर्वन्ग्रन्थमुपसहर्तुं शिक्षारूपं स्वनामगर्भितं च सूत्रं व्याख्यानयन्नाह—

ता सपइ संपत्ते, मणुअत्ते दुल्लहे सम्मत्ते ।
सिरिसंतिसूरिसिट्ठे, करेह भो ? उज्जम धम्मे ॥ ५० ॥

50 Tāsampai sampatte manuatté dullahé sammaté।
Siri Santi sūri sitthé karéha bho ujjamam dhammé 50

तत् सम्प्रति संप्राप्ते मनुष्यत्वे दुर्लभेऽपि सम्यक्त्वे ।
श्रीशान्तिसूरिशिष्टे कुरुत भो ! उद्यमं धर्मे ॥ ५० ॥

Tat sampratı samprāpté manuṣyatvé durlabhé'pı samyaktvé।
Śrı Śānti Sūrisiṣṭé kuruta bho! udyamam dharmé 50]

Trans 50 Therefore, O Devout Persons! Now when you have obtained Manusyatva (human-ness), and even the rare Samyaktva (Right Belief), labour upon the Dharma promulgated by the Reverd Ones possessing wealth (of Knowledge) and quietitude [or instructed by the glorious Śānti Sūrı.] 50.

व्याख्या—५०—तावद् भो भव्याः ! साम्प्रतं मनुजत्वे दशभिर्दृष्टान्तैर्दुर्लभे संप्राप्ते तत्रापि सम्यक्त्वे अचिन्तितफलप्रदे चिन्तारत्नप्राये । चकारात्सम्यग्ज्ञानचारित्रे । संप्राप्तशब्दो मनुजत्वसम्यक्त्वयोरुभयत्र संबध्यते । ततश्चिन्तारत्नमिव प्राप्ते सम्यक्त्वे । यत्करणीयं तदाह—धर्मे उद्यमं कुरुत । किंविशिष्टे ? " सिरिसंतिसूरिसिट्ठे त्ति " सिरित्ति श्रीः उपलक्षणात् ज्ञानश्रीः, तथा शमन शान्तिः रागादीनामुपशमः, ताभ्यां सूरयः पूज्याः गुणगुणिनोरभेदात्तीर्थकरा गणधरा वा, तैः शिष्टेऽर्थादुपदिष्टे । इयता ग्रन्थकृता स्वनामाप्याविष्कृतं । तत्र कर्तृपदं शान्तिसूरिः उपदिशति शिष्टे प्रशस्तेऽनुपमे जिनधर्मे । क्रियासम्बन्धस्तथैव योज्य इत्यक्षरार्थः ॥ ५० ॥

D C Bhoh ! is the general form of address to human beings Both the *manuṣyatva* and the *samyaktva* are durlabha or rarely obtainable. Samprāpté is also[1] to be construed with both. Samyaktva means full confidence in the True Deity, True Preceptor and the True Dharma] when they have secured not only human-ness but also Samyaktva (Right Belief) they must labour on the Dharma, which has been preached by Sūrīs or the Revered Ones. Who are these Revered Ones ?

Śrī means jñānaśrī (wealth of knowledge) Śānti or quietitude means calming down of passions and the like. The Sūrīs may mean the Tīrthaṅkaras or the Gaṇadharas there being no difference between the qualities and the resorts of these qualities

Through this phrase, the author discloses his own name viz Śānti Sūri. 50

Upasaṁhāra

अथ सूत्र निगमयन्नाह —

एसो जीवविचारो संखेवरुईण नाणहेउं ।
संखित्तो उद्धरिओ रुद्दाओ सुयसमुद्दाओ ॥ ५१ ॥

51 Eso Jīva-vicāro saṅkhéva-ruīṇaṁ jāṇahétuṁ ।
Saṅkhitto uddhario ruddāo suyasamuddāo 51

[एष जीवविचारः संक्षेपरुचीनां ज्ञानहेतोः ।
संक्षिप्त उद्धृतो रुद्रात् श्रुतसमुद्रात् ॥ ५१ ॥

Eṣa jīva vicāra saṅkṣépa-ruīnāṁ jñāna-hétoḥ ।
Saṅkṣipta uddhruto rudrat śrutasamudrāt 51]

Trans 5 This Consideration of the Living Beings has been extracted from the deep ocean of the Scriptures and is abridged for the enlightenment of the short-witted ones.' 51

व्याख्या ५१—जीवानां विचारो जीवविचार त्रसस्थावरैकेन्द्रियादि विचारवान । रुपरुपिणोरभेदाद् ग्रन्थनामापि जीवविचार इति समर्थितः ।

एष आत्मनाऽविनाभावेनेति। ततः श्रीशान्तिसूरिणा अयं संक्षेपरुचीनांमर्था-त्स्वल्पमतीनां प्राणिविशेषजिज्ञासार्थे संक्षिप्यानुग्रहबुद्धया रुद्राद्-अनवगाह विस्तारात् श्रुतसमुद्रेद्रादुतः। इयता न स्वमनीषिकया. किंतु परम्परया जिन-रुपदिष्टं श्रुतं महार्थं तस्मादित्यक्षरार्थः ॥ ५१ ॥

D. C. The Consideration of the Living Beings such as Trasa (mobile) sthāvara (Steady-fixed), one-sensed beings etc is jīva-vicāra. The title of the volume is the same according to the non-distinction between the form and the one possessing the form The preaching of this book is nothing new, but it is an abridgement of what is preached by the series of the Great Preceptors 51

END

By Mr. R B JAIN
Secretary.

Jain Misson Society
Madras

At the outset, let me say frankly without the least exaggeration that the author of this Treatise, which is called, " Jiva Victor, or Treatise on the (Science of)' Life, or Biology," was His Holiness Vadivetāl Srī Sānti Surijī who was an unrivalled scholar of his times, whose greatness and scholarship were enlogised by then distinguished Poet Dhanapal, one of the Gems in the court of the Emperor Bhoja-rāj as well as, by other contemporary learned scholars and the emperor himself. The treatise though small in size containing only 50 stanzas deals with all the Biological gist Exhibiting wide range of knowledge of how the life developes from the tiny being to the highest human form in its successive stages, and how complicated it becomes and how it gets its deliverence from birth and death, and then how it eventully reaches a state of permanent happiness called, 'Mukti,' or Emancipation

To ordinary men, this work may appear to be an insignificant one, but when we study it deeply, we come to know how

important and useful it is for us-mankind-to understand the the implication of our misery and bondage and how we can save ourselves from the severe punishment of Nature s Government by obeying her rules and regulations etc., and so we can at once see that our author wrote this work fork for the good of humanity confirming the irrevocable law of Nature viz., " As we sow so we reap" By sowing a mago-seed we get a mango-frint, and from a margosa-seed we get a margosa fruit In the same manner we suffer from pain by giving pain to others and get happiness in return of the good we have done to others. Out of this Law there is no escape, and to expect happiness from our bad deeds, is to expect nectar from a serpent's hood or mouth. A certain Philosopher has paraphrased this as follows:—

So long thou shalt not refrain thyself from causing pains and troubles to thy fellow-creatures, thou needst not dream to be emancipated from the appalling danger of the same

Our ancient Rishis had known this from time immemorial. But modern critics remark that if according to your scriptures, everything has a life, if a man, beast, bird, insect, and a worm if even roots, fruits trees, and creepers have a soul-and science also supports this view-then why do you discriminate between cutting a fruit and cutting an animal, and attach comparatively less or more sin respectively in each case From the economic point of view many fruits are necessary to quench or satisfy the hunger of a man and so also, if by killing a single animal appetite of many hungry people can be satisfied, there is comparatively less sin in their opinion in killing one animal than in cutting many fruits.

We will discuss this point rationally and give a suitable answer to the above objection

The above critics accept the authority of science, and science in its turn, proclaims that it accepts no other authority

than Nature Now, if we study closely the natural phenomena, we understand that Nature is working incessantly for the better-ment of every one, for the happiness of all, until every-one of us reaches the pinnacle of perfect peace and happiness. But, here again, another objection is raised by the critics that if nature is so kind, why does she put different souls in differeal wombs and make them suffer, birth and death, old age, disease, pain, and fear etc, and "What is the reason of this?" While trying to solve this point, I have to proceed further and remark that the whole univers is being governed by an unchanging Law with regularity,-Justice and Truth-and it takes account of even atoms and seconds This Law of Nature never commits any mistake. In fact, just as any Government, though good, has to punish the wrong doers or Law-breakers to correct their wrong mentality and reform them into good citizens and to establish Law and order, in the state, and just as Parents punish their children, if they go wrong, and render them more desciplined and well-behaved Can we call the action of the Government or of Parents in the above instances as harsh aud cruel or un-just? Similarly, can the action of action of a doctor in giving some bitter medicine to the patient or operating a wound on the body of a child be construed as cruel? The disease appears in the body as a result of the violation of the rules re. eating and drinking it is by of punishment that Nature introduces dis-ease in the body for one's going against the dietary rules So also, the experiencing of pain by the living being is the result of its bad actions The function of the Doctor is to remove the pain and also the function of nature is to do good to the living being We misunderstend the process of nature and call it pain and misery when she is actually doing good to it indirectly without our knowledge and this cannot be called a fault in her as the action of Nature is always prompted in our favour with disin-terested motives

Now, it is clear that the living is itself the cause-the seed-of the its own troubles If so, another question arises as to why it causes its own trouble! The answer given by all thinkers is

that it is nothing but ignorance that is the cause of this mistake. When one knows that the fire burns one's fingers if he touches it or when one knows that a snake bites if it is meddled with, naturally he refrains from it, after realising this knowledge But before this experience comes to man he tries in ignorance to eat the forbidden fruit and jumps in the fire of of miseries like the butter-fly falling into the fire with the false knowledge that the red fire is an eatable thing and it should enjoy it It is thus clear that to be safe, and happy in the kingdom of Nature is to have the knowledge of the above truth and without this knowledge a living being cannot discriminate between good and bad actions and in eating and drinking and without the help of this knowledge he has no chance to rectify and reform himself and cannot achieve his own good and happiness Nature is always helpful to the living being towards its acquiring this knowledge and in proportion to the acquisition of this knowledge the living being is given better chances and opportunities and it is the possession of this knowledge which has entitled the human being to the majestic position and superiority over others It is accordingip said by others "There is nothing greatest in the world than man, and there is nothing greatest in the man than mind. Man has got better chances to follow the directions of Nature and thus, by following her reaches the highest object of existence viz highest happiness and peace. And so the favour of nature seems to be more on the human being rather than on any other living creature There is a saying of an experienced sould, who says "Obedience is the first law of Governing that is to say that one who follows the rules of a Government becomes the more fitted to govern it. To the extent to which the knowledge of man developes, to that extent, he is render d fit by Nature to understand her intentions and follow her rules and in such a man full evolution of Nature takes place and so in the order of gradation, all the living beings are divided into five classes viz beings with one sense developed, beings with two sense. some with three senses, and others with four senses, and the rest with five senses

developed, respectively In the beings of the first division they eel knowledge through touch only, the 2nd category through touch, taste; the 3rd elass through touch, taste and smell and the 4th category through touch, taste, smell, and sight, while the 5th division has got all the five senses well developed and has got a better opportunity of understanding good and bad, true and false It is why and how the superiority of the human being has come to be recognised over all other beings

In order to elevate it self from stage to stage till the achievement of human form, every living being has to go through a great deal of ordeal in the Laboratory of Nature, viz they have to go through infinite births and deaths and still they may not easily reach the human stage. There may be many pitfalls and slips between the cup and the lip, from the highest summit he may at once fall to the abasyes. The process is complicated and laborious as to throw a ring in the mid-ocean and go after its search This receding process is all due to the sins we are committing, thongh unconsciously, and this is the cause of the complication. Thus to come to the point at issue, there is greater sin in killing beings of two senses than in killing those of one sense, and so on, the enormity of sin incaeases in each successive step. In the common experience of the world, we know that ordinary mud has little value; but pots etc made from the same have got more value and further, if they undergo workmanship and ornamentation, they fetch higher value, because of the process they undergone Another instance is that the death of an adult person who is the pillar of the familly causes more sorrow for the family members than the death of a young child So also the assasination of a big illustrious person or a king is considered more heinous and cruel than that of an ordinary being In ths kingdom of nature, the killing of a man is met writh the severest punishment by nature herself Our ancient seers had therefore given out this future by writing so many books on the Science of life, so that the man, the highest ornament in the scale of evolution may not commit the destruction of life through

ignorane for the selfish nourishment of his own body or maintenance of livelihood and thus avoid the severest punishment at the hands of nature They saw this truth through their finer and subtler intelled and intuition and analysed how the sin is increased in proportion from the killing of life possessing one sense to that of 5 senses They say as follow : -

सव्वविराहणपावं, असंखगुणीयस्स एगभूयस्स ।

भूयस्साणवणुय पावं, इक्कस्स पाणस्स ॥ १ ॥

बेइंदिय तेइंदिय चउरिंदिय, तहय चेव पंचिंदी ।

सव्वस्स सहस्सावह सयगुणंत पावं मुणेयव्वं ॥ २ ॥

From the above observations and summary it is evident that infinite amount of sin is gathered from eating fleshthan from eating fruits etc. In our ignorance and from temptations of passions, we forget what is right and what is wrong and what should be eaten and what should not be eaten and fall into the error of judgement and commit such sins for which the highest punishment would await us.

It is, therefore, essential that we should completely avoid violence to the living beings when we can easily maintain our body by fruits, nuts and vegetables and other articles which contain no tangible life, just as Jaina Munis do. This kind of life of non-violence of munis practised even for a day is extolled as greater than all the charities an Emperor can make; but in the case of a house-holder it is impossible for him to follow the strict rules of munis, and so he is allowed some margin for his maintenance except through the violence committed to the mobile living Beings. Even from the standpoint of medical science, it has been proved that by vegetable diet the health and life is better maintained than through flesh-eating We can also know which food is natural to human beings by a little observation of natural Laws.... From they very anatomceal construction of human

teeth and and nails etc, we see that they are different in man that in that of carnivorous animals like lions, tigers, bears etc, The difference of this cons'ruction of teeth etc, is seen in herb ivorous animals like cows, buffaloes goats etc, which makes them unable to kill through their teeth and nail Further, man's body is similar to that of a monkey and if the food of the monky is vegetarian main's food also must be vegetarian and so flesh eating is unnatural and is attended with servere consequencess, and so must be avoied by man .This avoiding of flesh-eating is not only imperative on man, but very beneficial to him If a man wants to be happy in this world, it is not only essential to avoid violence in food matters but In every walk of life To those who are earnest enquirers and want to avoid Violence to life it becomes their first duty to study Biology

Our author, Acharya Bhagavan Shree Vadivetāl Shānti Suriji, has in this kindness to us, composed the gist of Biology in the form of a small treatise, called Jiva Vichāra He has tried to shew herein in a nutshell the nature of life, their division into many categories, their bodies, senses and energies, their lifetime and how the life remains in the body etc,—All these details are beautifully described by studying which we can become beginners in its practice and save ourselves from sin and eventually reach perfect state of emancipation

Our Jain Mission Society is trying in its humble capacity to make this small treatise reach into the hands of every-body, by translating the same in different languages. The first edition has been published in Hini through Pandit Hiralalji Duged Nyaya Thirtha and we are getting it published in English through Our Holiness the Muni Maharaj Sri Ratna Prabha Vijayaji, who though 79 years in age, has, however, finished the work in spite of his ascetic hardship of penance, general wenkness of health, and heart-trouble and we cannot thank him sufficiently for the trouble he has taken

While engaged in writing small supplement to this work, re-

gular chain of ideas surgge up in may mind but for fear of the already swelling itself into a text I have refrained myself from expressing all that I wanted to say herein, reserving the same for an independent publication which I intend bringing out shortly on the same subject of biology I hope this small essay is enough and if through oversight and dullness of my intellect, I have overstepped the limit or said anything out of the way I request the indulgence of Dharmācharyas and with my humble salu-tations at their feet, I conclude this essay

A SET
OF
EIGHT BOOKS
BY
MUNI SRI RATNA PRABHA VIJAYAJI

SRI JAINA SIDDHANTA SOCIETY.

Pānjrā Pole Upāshraya.

Pānjrā Pole

AHMEDABAD

[India]

1950

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of

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Vol I Part I

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Śramaṇa Bhagavān Mahāvīra

Vol I Part II

CHAHTER I Sixteenth Previous Bhava Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puspa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhaūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lékhā When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lèkhā to drive him out from the garden to make room for her son Viśākha-nandī Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavatī Dīksā at the hands of Ācārya Sambhūti Sūri Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tīrthankaras.-When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendents on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni The penitent Muni was greatly offended, and he made a niyāṇa-nidāna-(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge Athough Viśvabhūti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he

did not leave off his firm resolution and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No I containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

CHAPTER II Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvira-Tripṛishṭha Vāsudéva-Queen Bhadrā, the chief consort of (King Ripu prati-Śatru of Potanapura) gave girth to Acala Kumāra portended by four Great Dreams-*After a few years, birth of a daughter named Mrigāvati to Queen* Bhadrā-When Mrigāvati attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly contracted marraige with his own daughter disregarding violent protestations from Queen Bhadrā Acala Kumāra, family-members feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance and, having made her his Chief Queen he began to enjoy worldly pleasures with her Queen Bhadrā-the girl's mother becoming displeased by this heinous act and greatly distressed by public censure, went away to her parents house in the Deccan and passed her days in mourning

The parents of Queen Bhadrā were very wealthy A nice town namen Māhéśvari complete with high city-walls, beautiful buildings, temples dharmaśālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South

By this heinous act on his part King Ripu prati-Śatru came to be afterwards called Praja-pati (literally husband of one's own progeny) by the people on account of his having a desire of sexual intercourse with his own daughter The soul of

Viśvabhûti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatî-dévî, portended by seven great dreams-Birth of Tripristha Vāsudéva-Celebration of Birth-festivities-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vāsu-déva, Aśvagrīva of Rājagriha Nagara,-The soul of Viśākha-nandî Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva-One day, Prati Väsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death-The astrologer reluctantly but positively replied —" O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings "—The lion in the rice-fields of Prati-Vāsudèva Aśvagrîva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Väsudéva Aśvagrîva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vasudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings The ministers said 'We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumāra of King Prajāpati are clever and powerful Thereupon, Prati-Vāsudéva Aśvagrîva, sent an order through his messenger Candavéa, to King Prajäpati to come and see him immediately At the time when Candavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on Now, Caṇḍavèga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati-The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry Prince Tripristha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudéva's messenger and having dealt him blows with his fists feet and stick he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudéva Aśvagriva became very angry on hearing about the insult to his messenger and he realised that the first part of the fore telling of the astrologer-that the man who would insult his messenger Caṇḍavéga will cause his death may turn out to be true. So he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk on account of his old age and they went there with men and materials, against his wish When nearing the den of the lion Tripriṣtha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with various destructive weapons on horse-backs or some such vehicles for attacking a single solitary tiger or lion posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den Tripriṣtha Kumāra repeatedly coaxed the lion for a duel fight with himself and as soon as the lion jumped on him Tripristha Kumāra at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand he readily cut the lion into two vertical pieces. When the lion died the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati Vāsudéva Aśvagriva and to inform him that as the lion was now dead his rice-fields will for the present be free from danger

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town When the cultivators narrated the unique bravery of Tripristha Kumāra in killing the lion before Prati-Vésudéva Aśvagrīva, he become alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavéga, and, also by the person who kills the lion With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati Vāsudéva Aśvarīva sent another messenger to King Prajāpati and told him-"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripristha Kumāra-to me for my service They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings In case, you cannot act according to my orders, be ready for a fight at the earliest moment" Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudéva Aśvagrīva was killed by Tripristha Kumāra. When Prati Vāsudéva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripristha Kumāra, and announced I-"O kings I This Tripristha Kumāra is born as the first Vāsudéva in the Bharata-ksetra, owing to his meritorious deeds of previous life You, therefore, leave off yonr enmity towards him, seek his protection, and do respectiul salutations to him. All the feudatory kings of Prati Vāsudéva Aśvagriva fell at the feet of Tripristha Kumāra and accepted him as their supreme lord On seeing that all the feutdatory kings ot Prati-Vāsudéva Aśvagriva had accepted service under Tripristha Kumāra, the queens of Prati Vāsudéva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect When Tripristha Kumāra

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Vol I Part II

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Śramaṇa Bhagavān Mahāvira.

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CHAPTER X Period of Chadmastha Kála (Cont) of Ascetic Life-*Seventh Year of Ascetic Life*—Went to Magadhadéśa, and stayed there moving about during winter and summer months, and practising various vows-To Ālambhikā Nagari—Seventh Rainy Season at Ālambhikā, observing a fast of four months-*Eighth Year of Ascetic Life*-Went to Kuṇḍāka Sannivéśa-Madanā Sannivesa-Bahusāla-Lohârgala Caught under suspicion of a spy and brought before King Jitśatru, but set free by the advice of astrologer Utpala who happened to be with the king-To Purimatāla, In meditation outside the town Vaggura Śrāvaka-To Rajagriha-*Eighth Rainy Season* at Râjagriha observing a fasting of four months-*Ninth Year of Ascetic Life*-With the idea of destroying many Karmas simultaneously, Bhagavān went to Vajra-bhūmi Harsh molestation form *anārya* (uncivilized) people for six months *Ninth Rainy Season* in Vajrabhûmi with a fasting of four months-*Tenth Year of Ascetic Life*-To Siddhārthapura and Kûrma-grāma Questioned by Gośāla about the tila plant-Vaiśyāyana Tâpasa outside the village-Jesting by Gośala-Throwing of Téjo-lèśyâ towards Gośâla, whose life was saved by Bhagavân by the use of Śita-léśyâ Gośâla gets separated-To Vaśâlî Nagari Śankha, playmate of Siddhârtha Rājâ, honoured Bhagavān with devotion-River Gandakika to be crossed by boat-Boatman detained him for fare, but was soon set free by Citra, the daughter's son of Śankha-Went to Vāṇijya

grāma and remained in Kāyotsarga outside the town. Ānadda, Śrāvaka foretold through his Avadhi Jnāna the Bhagavān's acquisition of Kévala Jnāna within a few years–To Śrāvasti. Tenth Rainy Season at Śrāvasti Nagari, observing a fasting of four months–*Eleventh Year of Ascetic Life* In Kāyotsarga at Sānusaṭika observing sixteen fasts, and practising Bhadra, Mahabhadra and Sarvatc-bhadra Pratima–Breakfast at the house of Ānanda Gāthāpati–Went to Dṛḍhabhumi full of mlècchas (barbarians). Remained in contemplation in a temple of Polāsa Yaksa outside Pédhāla-grama–Molestion from Saṅgama déva–Twenty tormenting harassments during one night–Inability to get pure food for six months as it was daily polluted by Saṅgama. Having failed in his attempt, Saṅgama goes away –Saṅgama driven away from déva-loka–Break fast at the house of an old cowherdess–To Ālambhikā–Stuti by Vidyut Kumāréndra–Svétāmbikā–Nagari –Stuti by Harisaha Indra–Śrāvasti–The idol of Skanda Kauśambi Nagari–Candra and Sūrya in mūla (original) vimāna–Vānarasi Nagari–Stuti by Saudharmécdra Rajagriha–Stuti by Īśānéndra–Mithilā Nagari–Honoured by King Janaka and extolled by Dharaṇéndra–To Vaiśāli–*Eleventh Rainy Season* at Vaiśāli–In contemplation with a fasting of four months–Stuti by Bhūtānanda (King of the Bhujaṅga dévas)–Jirṇa Seṭha śrāvaka Abhinava Śrèsthi Kévali–déśanā *Twelfth Year of Ascetic Life*–After break fast at Abhinava Śrésthi's house Bhagavān went to Susumārapura In contemplation under a Aśoka tree In Aśoka–khaṇḍa–Utpāta of Camaréndra–History of Camaréndra–To Bhogapura Nagara–Molestation by a kṣatriya named Mahéndra–To Nandi–grāma. Adored by Nandi (a friend of King Siddhārtha). To Méṇḍhaka–grāma–Molestation by a cowhered–To Kauśāmbi Nagari–King Śatānika–Mrigāvati Abhigraha (vow) of Śramaṇa Bhagavān Mahāvira. King Dadhivāhana and Queen Dhāriṇi of Campā Nagari–Vacumati daughter of Dhāriṇi Dhanāvaha Śeṭha and Mūla Śéthāni–Candanā–Pitiable condition of Candanā Fulfilment of the *abhigrala* of Śramaṇa Bhagavān Mahāvira–Bhikṣā of dry Uḍada beans from Candanā To Su–maṅgala–grāma–Stuti by Sanat Kumāra Indra–To Sukṣétra Sanniveśa–Homages by

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Śramaṇa Bhagavān Mahāvīra

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OPINIONS

The Adyar Library Bulletin

OF

The Theosophical Society Adyar Madras

Śramaṇa Bhagavān Mahāvīra (Vols I-IV Part I only of each) by Muni Ratna Prabha Vijayaji. Śrī Granthaprakāśaka Sabhā Pānjrā Pole Ahmedabad 1941-42.

"Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism dominated by priestly ritualism. The former of these two, is generally accepted to date from an earlier date But the religions start with opposing the authority of the Vēdas, and this is perhaps the most important common ground. The differences between the two religions, are far too many the most striking of those, barring doctrinal difference which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctrines he preached then being those which are ever to be remembered by his followers; Mahâvîra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,–the twenty–three Tîrthankaras who lived before him

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahâvîra, the 24th Tîrthankara of the Jains The first of these, gives an account of fifteen out of the twenty–six previous lives of Mahāvîra, and the second deals with the twenty–seventh life The third starts the exposition of the Gaṇadhara–vāda, an explanation of the doubts of the Ganadharas,–the eleven disciples of Mahāvîra The fourth volume gives an account of the Gaṇadharas The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Ṛisabha–déva, Ajitnātha aud Ari-isṭhanémi in Yajurvéda" (Introduction to Volume III p 3) could hava been avoided. I cannot trace the word Ajitanātha iu the Yajurvèda, in its Śukla or Taittriya recension The words Ṛisabha and Arisṭhanémi do occur in this Véda, but it is in the highest degree questionable whether these Vèdic words mean what they connote in Jainism

Such defects apart, the volumes have their own distinct value By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sānkhya and Yoga, it is of very great interest to the student of Comprative Religion This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these foul volumes, is to be eagerly awaited.

Adyar Madras **H. G. Narahari**

— 2 —

University of Allahabad

SANSKRIT DEPARTMENT

Mahā mahopādhyāya
Dr UMESHA MISSRA
KAIVYATIRTH M. A. D Litt.

"Tirabhukti"
Allengunj Road.
ALLAHABAD
18th August 1943.

Dear Shri Muni Ratna Prabha Vijayaji

Many thanks for all the four volumes of your valuable book Śramaṇa Bhagavān Mahāvīra. The volumes contain much intersting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English so that they may be easily available to all. These are undoubtedly authoritative

I am sure, those interested in the religion and Philosophy of Jainism, will find these volumes very interesting and beneficial.

Yours Sincerely
(Sd) UMESHA MISHRA.

— 3 —

Extract from Modern Review March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu Uiversity Benarda.

(December 31–1943 and January 1 & 2, 1944)

The Jaina Sādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts It is gratifying to find that they have lately begun to write in English also to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya It is our first duty to preserve the traditions which also can guide us like a torch, in our scholarly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad Under the common title, Śramaṇa Bhagavān Mahâvīra, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavas (existenees) of Mahâvira, after the relisation of Samyaktva (Right Belief) The second volume contains an account of the twenty-seventh Bhava of Mahāvīra as Vardhamāna Kumāra The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvîra namely of Indrabhuti and others The fourth volume is named Sthavirāvali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics All the works are well annotated, translated, and explained Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, intersting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholardy work, brevity of expression should always be adhered to.

— 4 —

From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Qeen Anne Street, London W. C I

Śramaṇa Bhagavān Mahāvīra. Vol. 2, pt 1, containing 116 Sûtras of Kalpa Sutra Muni Ratna Prabha Vijaya. With an Introduction by Professor D P Thakar M A. 10×7, pp 12+20+6+284 Ahmedabad, Śri Jaina Grantha Prakāśaka Sabhā, Pānjrāpole, 1942 7s 6d

Śramaṇa Bhagavân Mahāvīra Vol 4, pt 1 Sthavirāvali Muni Ratna Prabha Vijaya, 10×7, p p 8+210 Same publishers, 1941. 5s 6d

Kṣamāśramaṇa Jinabhadra Gaṇi's Gaṇadharavāda Along with Maladharin Hemachandra Suri's commentary Edited by Muni Ratna Prabha Vijaya. With translation digest of commentary and introduction by Professor D P Thaker 10×7 p.d. 38+538 Same publishers, 1942. 9s.

These three works are part of a series with a general title and so far are due to the learning and scolarship of Muni Ratna Prabha Vijaya. The first contas that portion of the Kalpa-sūtra attributed to Bhadrabāhu known as the Jinacarita giving the life of Mahāvira down to his leaving the worlds and is to be completed in a later volume. The text is given in dévanāgarī with transliteration translation and long quotations from other works It has been divided up into chapters and the horoscope of Mahāvira by Mr M J Doshi is inserted as Chapter 5 Professor Thaker has contributed an Introduction, and makes some intersting comparisons with Buddhist practices It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Budhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are

The volume of the Sthavirāvali contains the lives of the eleven chief disciples or Gaṇadharas and four of the sthavrias and is to be completed in a further volume. It appears to be compiled from various paṭṭāvalis with the texts transliterated and translated and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the Jiva or Ātman, Karma etc)., each question being discussed with one of the disciples, The original prakrit mostly in arya verse, is given with a chāya and transliteration and copious extracts from the commentary

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture His method forms an excellent introduction to the obscurities of Jain Prākrit

E. J Thomas

— 5 —

Telephon 2335, Telegrams 'Educom'

The Universities Commission

Ministory of Education Snowdon Government of India

Snowdon.

Simla I
27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve But I have seen enough to know that they must be of great value to students of religious thought

With regards,

Your Sincerely

Sd (Rādhākrishanan)

Muni Mahârāja Shri Ratna Prabha Vijayaji
Jain Upāshraya, Pānjrā Pole,
AHMEDABAD

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6 Samaya Sāra

7 Jnāna Sāra.

*8. Jaina Tarka Bhāṣā.

* Ready

Now he should know this If that place has not been appropriated by another person, &c , he may ease nature on such a place (after having well inspected and cleaned it) (4)

A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed. (5)

A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, &c (see II, 2, 1, § 5) (6)

A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof (7)

A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, &c (8)

A monk or a nun should not ease nature in a place where the householders or their sons have, do, or will put[1] by bulbs, roots, &c (9)

A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley (10)

A monk or a nun should not ease na ure in a place where there are heaps of refuse, furrows, mud,

the negative attributes (apurisa*m*tarakad*am*), I have contracted both paragraphs in the translation

[1] Parisâd*em*su vâ, explained parikshepa*n*âdikâ*h* kriyâ*h* kuryu*h*

stakes, sprigs holes, caves, walls even or uneven places[1] (11)

A monk or a nun should not ease nature in fire-places, layers (or nests) of buffaloes, cattle, cocks, monkeys, quails, ducks[2] partridges, doves, or francolline partridges. (12)

A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees[3] or eat poison, or enter fire. (13)

A monk or a nun should not ease nature in gardens, parks, woods, forests, temples or wells. (14)

A monk or a nun should not ease nature in towers, pathways, doors, or town gates. (15)

A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares. (16)

A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophagues or shrines of the dead. (17)

A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit. (18)

A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries. (19)

A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots. (20)

The translation of some of the words in the text is merely conjectural

Vaṭaya I think this is the modern baṭak, duck.

The commentator says where they fall like a tree, having starved themselves to death, or where they fall from trees

A monk or a nun should not ease nature in woods of Asana[1], Sana[2], Dhâtakî[3], Ketakî[4], Mango, Asoka, Punnâga, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts (21)

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c , then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c (see II, 1, 1, § 2).

This is the whole duty, &c

Thus I say (22)

Eleventh Lecture[5]

A monk or a nun should not resolve to go where they will hear sounds of a M*r*danga, Nandîm*r*danga, or *Gh*allarî[6], or any such-like various sounds of drums (1)

If a monk or a nun hear any sounds, viz of the Vî*n*â, Vipa*m*kî, Vadvîsaka, Tu*n*aka, Pa*n*aka, Tumbavî*n*ikâ, or Dha*m*ku*n*a, they should not resolve to go where they will hear any such-like various sounds of stringed instruments (2)

The same precepts apply to sounds of kettle-drums, viz. of the Tâla, Lattiyâ, Gohiyâ[7], or Kirikiriyâ, (3)

---

[1] Terminalia Tomentosa. [2] Crotolaria Juncea.
[3] Grislea Tomentosa. [4] Pandanus Odoratissimus.
[5] Saddasattikkayam. Lecture on Sounds
[6] These are different kinds of drums
[7] Lattiyâ and gohiyâ would be in Sanskrit lattikâ and godhikâ, both words are names of lizards

Also to sounds of wind instruments, viz. the conch, flute Kharamukhî, or Pirpiriyâ. (4)

A[1] monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II 3 3, §§ 1 and 2) (5)

Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains (6)

Nor to villages, towns, markets, or a capital, hermitages, cities, halting places for caravans (7)

Nor to gardens, parks, woods, forests, temples, assembly halls, wells (8)

Nor to towers, pathways, doors, or town gates (9)

Nor where three or four roads meet, nor to courtyards or squares (10)

Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12) (11)

Nor to places where buffaloes, bulls horses, &c., fight (12)

Nor to places where herds of cattle, horses, or elephants are kept (13)

Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays singing, music, performance on the Vîṇâ, beating of time, playing on the Tûrya, clever playing on the Paṭaha is going on (14)

Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur (15)

The beginning, If a monk or a nun hear particular sounds somewhere, viz and the end, 'they should not resolve to go to such-like or other places for the sake of hearing sounds, are in the text repeated in all, §§ 5–14. In the translation the text has been somewhat abridged.

Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death (16)

A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations[1], viz where many cars, chariots, Mle*kkh*as, or foreigners meet. (17)

A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food, drink, dainties, and spices (18)

A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones

This is the whole duty, &c

Thus I say (19)

Twelfth Lecture.

If a monk or a nun see various colours (or forms), viz in wreaths, dressed images, dolls, clothes[2], wood-work, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where they will see various colours (or forms) All that has been said

[1] Mahâsava, mahâsrava. The word has probably here the original meaning, conflux, or mahâsava is a mistake for maho-sava, which would be identical with mahussava, great festivals, in the next paragraph.

[2] I have translated the last four words, ga*m*thimâ*m*, ve*dh*imâ*m*, pûrimâ*m*, sa*m*ghâtimâ*m*, according to the commentary Later on I shall translate them garlands, ribbons, scarfs, and sashes

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms) only the passages on music are to be omitted. (1)

THIRTEENTH LECTURE.

One should neither be pleased with nor prohibit the action of another which relates to one's self and produces karman.

One should neither be pleased with nor prohibit it[1]

If another (i. e. a householder) wipes [or rubs] the mendicant's feet (1)

If he kneads or strokes them (2)

If he touches or paints them (3)

If he smears or anoints them with oil, ghee, or marrow (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder or dye (5)

If he sprinkles or washes them with hot or cold water (6)

If he rubs or anoints them with any sort of ointment (7)

If he perfumes or fumigates them with any sort of incense (8)

If he extracts or removes a splinter or thorn from them (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body &c. (see §§ 2–8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

[1] In the text these words are repeated after each Sûtra in §§ – The text gives the whole in extenso

body (&c [1], down to) if he sprinkles or washes it with hot or cold water, (12)

If he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it (13)

If he wipes or rubs a boil, a' scess, ulcer, or fistula (&c [1], down to) if he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it, (14)

If he removes, or wipes off, the sweat and uncleanliness on his body, (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails (16)

If he cuts or dresses the long hair of his head or his brows or his armpits, (17)

If he removes, or wipes off, the nit or lice from his head (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, wipes or rubs (the mendicant's) feet, in this way the §§ 1–18 should be repeated here (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string, (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c (all as above), similarly with actions done reciprocally (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by ¡ure charms,

[1] The text gives the whole in extenso as in § 11

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms) only the passages on music are to be omitted. (1)

THIRTEENTH LECTURE.

One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman.

One should neither be pleased with nor prohibit it[1]

If another (i. e. a householder) wipes [or rubs] the mendicant's feet (1)

If he kneads or strokes them (2)

If he touches or paints them (3)

If he smears or anoints them with oil, ghee, or marrow (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder or dye (5)

If he sprinkles or washes them with hot or cold water (6)

If he rubs or anoints them with any sort of ointment (7)

If he perfumes or fumigates them with any sort of incense (8)

If he extracts or removes a splinter or thorn from them (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body &c.[2] (see §§ 2–8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

---

[1] In the text these words are repeated after each Sûtra in §§ 1–10

[2] The text gives the whole in extenso

body (&c [1], down to) if he sprinkles or washes it with hot or cold water, (12)

If he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it (13)

If he wipes or rubs a boil, a' scess, ulcer, or fistula (&c [1], down to) if he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it, (14)

If he removes, or wipes off, the sweat and uncleanliness on his body, (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails (16)

If he cuts or dresses the long hair of his head or his brows or his armpits, (17)

If he removes, or wipes off, the nit or lice from his head (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, wipes or rubs (the mendicant's) feet, in this way the §§ 1–18 should be repeated here (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string, (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c (all as above), similarly with actions done reciprocally (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by ı ure charms,

[1] The text gives the whole in extenso as in § 11

If the other tries to cure him by impure charms

If he tries to cure him, digging up and cutting for the sake of a sick monk, living bulbs, roots, rind, or sprouts. (22)

For sensation is the result of former actions all sorts of living beings experience sensation.

This is the whole duty &c.

Thus I say (23)

FOURTEENTH LECTURE.

One should not be pleased with nor prohibit a reciprocal action, which relates to one's self and produces karman.

A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, &c.

In this way the whole Thirteenth Lecture should be repeated here.

This is the whole duty &c.

Thus I say (1)

End of the Second Part, called the Seven Lectures.

THIRD PART

FIFTEENTH LECTURE,

CALLED

THE CLAUSES[1]

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî[2], to wit In Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ), in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Trisalâ), in Uttaraphalgunî he was born, in Uttaraphalgunî tearing out his hair, he left the house, and entered the state of houselessness, in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect But in Svâtî the Venerable One obtained final liberation[3] (1)

When in this Avasarpinî era, the Sushama-sushamâ period, the Sushamâ period, the Sushamadukshamâ period, and much time of the Dukshamasushamâ period had elapsed, seventy-five years nine and a half

[1] Bhâvanâ. The bhâvanâs are subdivisions of the five great vows

[2] Hatthottarâ in the original.

[3] Kalpa Sûtra, § 1

months of it being left in the fourth month of summer in the eighth fortnight, in the light fortnight of Âshâdha, on its sixth day while the moon was in conjunction with Uttaraphalgunî the Venerable Ascetic Mahâvîra descended from the great Vimâna[1] the all victorious and all-prosperous Pushpottara which is like the lotus amongst the best (and highest flowers) and like the Svastika and Vardhamânaka amongst the celestial regions, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life (divine) nature and existence (among gods) Here, forsooth in the continent of Gambudvîpa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devânandâ, of the Gâlandhârâyana gotra, wife of the Brâhmana Rishabhadatta, of the gotra of Kodâla, taking the form of a lion (2) The knowledge of the Venerable Ascetic Mahâvîra (with reference to this transaction) was threefold he knew that he was to descend he knew that he had descended he knew not when he was descending For that time has been declared to be infinitesimally small. (3)

Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Âsvina, on its thirteenth day while the moon was in conjunction with Uttaraphalgunî after the lapse of eighty-two days, on the eighty third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tîrthakaras) removed the embryo from the southern

---

Vimânas are palaces of the gods. Cf. Kalpa Sûtra, § 2.

brahmanical part of the place Ku*nd*apura to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of Tri*s*alâ of the Vâsish*th*a gotra, wife of the Kshatriya Siddhârtha, of the Kâ*s*yapa gotra, of the clan of the *G*ñât*r*i*s*, and lodged the fetus of the Kshatriyâ*n*î Tri*s*alâ in the womb of Devânandâ of the *G*âlandharâya*n*a gotra, wife of the Brâhma*n*a *R*ishabhadatta, of the gotra of Ko*d*âla, in the southern brahmanical part of the place Ku*nd*apurî (4) The knowledge of the Venerable Ascetic Mahâvîra (with regard to this transaction) was threefold he knew that he was to be removed, he knew that he was removed, he also knew when he was being removed (5)

In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *K*aitra, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunî, the Kshatriyâ*n*î Tri*s*alâ, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahâvîra (6)

In that night in which the Kshatriyâ*n*î Tri*s*alâ, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahâvîra, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, *G*yotishkas, and Vimânavâsins, and in the conflux of gods the bustle of gods amounted to confusion[1] (7)

In that night, &c, the gods and goddesses rained

[1] Cf Kalpa Sûtra, § 97

down one great shower of nectar sandal powder flowers, gold, and pearls[1] (8)

In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour and his anointment as a Tîrthakara. (9)

Upwards from the time when the Venerable Mahâvira was placed in the womb of the Kshatriyânî Trisalâ, that family's (treasure) of gold, silver riches, corn, jewels, pearls, shells, precious stones, and corals increased[2] (10) When the parents of the Venerable Ascetic Mahâvira had become aware of this, after the lapse of the tenth day and the performance of the purification, they prepared much food, drink, sweetmeats, and spices and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Sramanas, Brâhmanas, paupers, beggars[3] eunuchs, &c., and distributed gifts to those who wanted to make presents then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests (11) Since the prince was placed in the womb of the Kshatriyânî Trisalâ, this family's (treasure) of gold, silver riches, corn, jewels, pearls, shells, precious stones, and corals increased therefore the prince shall be called Vardhamâna (i.e. the Increasing). (12)

The Venerable Ascetic Mahâvira was attended by five nurses a wet-nurse, a nurse to clean him,

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[1] Cf. Kalpa Sûtra, § 98 [2] Cf Kalpa Sûtra, § 90.
[3] The next word, bhivvumdaga, has been left out in the translation.

one to dress him, one to play with him, one to carry him, being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a *K*ampaka[1] tree growing in the glen of a mountain (13)

Then the Venerable Ascetic Mahâvîra, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures (consisting in) sound, touch, taste, colour, and smell[2] (14)

The Venerable Ascetic Mahâvîra belonged to the Kâ*s*yapa gotra His three names have thus been recorded by tradition by his parents he was called Vardhamâna, because he is devoid of love and hate, (he is called) *S*rama*n*a (i e Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world, the name Venerable Ascetic Mahâvîra has been given to him by the gods[3]

The Venerable Ascetic Mahâvîra's father belonged to the Kâ*s*yapa gotra, he had three names Siddhârtha, *S*reyâ*m*sa, and *G*asa*m*sa[4] His mother belonged to the Vâsish*th*a gotra, and had three names Tri*s*alâ, Videhadattâ, and Priyakâri*n*î His paternal uncle Supâr*s*va belonged to the Kâ*s*yapa gotra. His eldest brother, Nandivardhana, and his eldest sister, Sudar*s*anâ, belonged both to the Kâ*s*yapa gotra His wife Ya*s*odâ belonged to the Kau*nd*inya gotra His daughter, who belonged to the Kâ*s*yapa gotra, had two names A*n*ogg*a*â and

[1] Michelia Champaka. [2] Cf Kalpa Sûtra, § 10

[3] Cf Kalpa Sûtra, § 108

[4] The spaced words are Prâkrit, the Sanskrit form of which cannot be made out with certainty

Priyadarsanâ. His granddaughter who belonged to the Kausika gotra, had two names Seshavati and Yasovati[1] (15)

The Venerable Ascetic Mahâvira's parents were worshippers of Pârsva and followers of the Sramanas. During many years they were followers of the Sramanas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month and, leaving their bodies, were born as gods in Adbhuta Kalpa. Thence descending after the termination of their allotted length of life, they will, in Mahâvideha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvâna, and the end of all misery (16)

In that period, in that age the Venerable Ascetic Mahâvira, a Gnâtri Kshatriya, Gnâtriputra, a Videha, son of Videhadattâ, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of Videha[2]

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c and distributed among those who wanted to make presents to others. Thus he gave away during a whole year In the first month of winter in the first fortnight, in the dark (fortnight) of Mârgasirsa,

[1] Cf Kalpa Sûtra, § 109. [2] Cf. Kalpa Sûtra, § 110.

on its tenth day, while the moon was in conjunction with Uttaraphalgunî, he made up his mind to retire from the world (17)

A year before the best of *G*inas will retire from the world, they continue to give away their property, from the rising of the sun i

One krore and eight lacks of gold is his gift at the rising of the sun, as if it were his morning meal ii

Three hundred and eighty-eight krores and eighty lacks were given in one year iii

The Ku*nd*aladharas of Vaisrama*n*a, the Laukântika and Maharddhika gods in the fifteen Karmabhûmis[1] wake the Tîrthakara iv

In Brahma Kalpa and in the line of K*r*ish*n*as, the Laukântika Vimânas are eightfold and infinite in number v

These orders of gods wake the best of *G*inas, the Venerable Vîra 'Arhat! propagate the religion which is a blessing to all creatures in the world!' vi

When the gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, *G*yotishkas, and Vimânavâsins had become aware of the Venerable Ascetic Mahâvîra's intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtile matter Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in *G*ambû-

[1] Those parts of the world which are inhabited by men who practise religious duties, are called Karmabhûmi. In *G*ambûdvîpa they are Bharata, Airâvata, and Videha.

dvipa at the northern Kshatriya part of the place Kundapura in the north-eastern quarter of it they suddenly halted. (18)

Sakra, the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely fine-shaped divine pavilion[1] which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description with a footstool (19)

Then he went where the Venerable Ascetic Mahâvira was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water and rubbed him with beautifying cool sandal[2] laid on a piece of cloth worth a lakh. He clad him in a pair of robes so light that the smallest breath would carry them away they were manufactured in a famous city praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of flamingos. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland a golden string a turban, a diadem, wreaths of precious stones, and decorated him with

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Devadûsyâdîya in the original. My translation is but a guess.
Gosîrsha and red sandal.

garlands, ribbons, scarves, and sashes like the Kalpav*ri*ksha (20)

The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called *K*andraprabhâ[1], which a thousand men carry (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, *s*arabhas[2], yacks, tigers, lions, creeping plants, and a train of couples of Vidyâdharas, it had a halo of thousands of rays, it was decorated with thousands of brilliant glittering rupees, its lustre was mild and bright, the eyes could not bear its light, it shone with heaps and masses of pearls, it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful, it was embellished with designs of lotuses and many other plants, its cupola was adorned with many precious stones of five colours, with bells and flags, it was conspicuous, lovely, beautiful, splendid, magnificent. (21)

This palankin was brought for the best of *G*inas, who is free from old age and death, it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground vii

In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of *G*inas viii

He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments, he had put on a robe of muslin worth a lack ix

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[1] I e shining like the moon

[2] A fabulous animal with eight legs

After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x.

He sat on his throne, and Śakra and Îśâna, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi.

In front it was uplifted by men, covered with joyful horripilation behind the gods carried it the Suras and Asuras, the Garuḍas and the chiefs of Nâgas. xii.

The Suras carried it on the eastern side, and the Asuras on the southern one on the western side the Garuḍas carried it, and the Nâgas on the northern side. xiii.

As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv

As a grove of Siddhârtha[1] of Karṇikâra[2] or of Kampaka looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv

In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi.

Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments stringed instruments and drums, cymbals and wind instruments. xvii.

At that period, in that age, in the first month of winter in the first fortnight, the dark (fortnight) of Mârgaśirsa, on its tenth day called Suvrata in

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[1] White mustard.
[2] Michelia Champaka.
Correct suvratenas in the printed text.

[3] Cassia Fistula.

the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunî, when the shadow had turned towards the east, and the first Paurushî[1] was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahâvîra, in his palankin *K*andraprabhâ, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place Ku*nd*apura by the high way for the park *Gñât*ri Sha*nd*a There, just at the beginning of night, he caused the palankin *K*andraprabhâ to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery (22)

The god Vaisrama*n*a, prostrating himself[2], caught up the finery and ornaments of the Venerable Ascetic Mahâvîra in a cloth of flamingo-pattern Mahâvîra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls But *S*akra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahâvîra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean After the Venerable Ascetic Mahâvîra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct At that moment the

[1] Wake, Yâma, or time of three hours.

[2] *Gam*tuvâyapa*d*ie, according to the Guzerati Bâlbodh this means making obeisance to the Lord of the world by touching his feet. Another MS has Then *S*akra the chief and king of the gods.

whole assembly of men and gods stood motionless, like the figures on a picture.

At the command of *Sakra*, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahâvîra chose the holy conduct. xviii

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix.

When the Venerable Ascetic Mahâvîra had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called Manaḥparyâya[1] by which he knew the thoughts of all sentient beings with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution I shall for twelve years neglect my body and abandon the care of it I shall with equanimity bear undergo and suffer all calamities arising from divine powers, men or animals (23)

The Venerable Ascetic Mahâvîra having formed this resolution, and neglecting his body arrived in the village Kummâra when only one Muhûrta of the day remained Neglecting his body the Venerable Ascetic Mahâvîra meditated on his Self in blameless lodgings, in blameless wandering in restraint, kindness, avoidance of sinful influence (saṁvara), chaste life, in patience, freedom from passion, contentment control, circumspectness, practising religious postures and acts walking the path of

[1] Or Manaḥparyaya. Cf. Kalpa Sûtra, § 117

Nirvâṇa and liberation, which is the fruit of good conduct Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind (24)

The Venerable Ascetic Mahâvîra passed twelve years in this way of life, during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśâkha, on its tenth day, called Suvrata, in the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunî, when the shadow had turned towards the east, and the first wake was over, outside of the town *Gr*mbhikagrâma[1], on the northern bank of the river *Rig*upâlikâ[2], in the field of the householder Sâmâga, in a north-eastern direction from an old temple[3], not far from a Sâl tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvâṇa[4], the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala (25) When the Venerable One had become an Arhat and *G*ina, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons, whence

[1] *G*ambhiyagâma in Prâkrit [2] U*gg*upâliyâ in Prâkrit

[3] Or, a temple called Vigayâvartta

[4] Nivvâṇe or nevvâṇe, it may also be an adjective, belonging to nirvâṇa. This is of course not the final nirvâṇa, which is reached at the dissolution of the body, but that state which the orthodox philosophers call *g*îvanmukti

they come, where they go, whether they are born as men or animals (*kyavans*) or become gods or hell beings (upapâda) their food, drink, doings, desires, open and secret deeds, their conversation and gossip and the thoughts of their minds he saw and knew all conditions in the whole world of all living beings. (26)

On the day when the Venerable Ascetic Mahâvîra reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, *Gyotishkas*, and Vimânavâsins descended from and ascended to heaven, &c. (as on the moment of his birth see above, § 7). (27)

Then when the Venerable Ascetic Mahâvîra had reached the highest knowledge and intuition, he reflected on himself and the world first he taught the law to the gods, afterwards to men. (28)

The Venerable Ascetic Mahâvîra endowed with the highest knowledge and intuition taught the five great vows with their clauses the six classes of lives to the *Sramanas* and Nirgranthas, to Gautama, &c.

The six classes of lives are earth-body &c. (down to) animals. (29)

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1. The first great vow Sir runs thus

I renounce all killing of living beings, whether subtile or gross whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way[1] in mind, speech, and body

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1 e acting commanding, consenting, either in the past or the present or the future.

There are five clauses

The first clause runs thus

A Nirgrantha is careful in his walk, not careless[1] The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings Hence a Nirgrantha is careful in his walk, not careless in his walk

This is the first clause (1)

Now follows the second clause

A Nirgrantha searches into his mind (i e thoughts and intentions) If his mind is sinful, blamable, intent on works, acting on impulses[2], produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action, but if, on the contrary, it is not sinful, &c, then he may put it in action

This is the second clause (2)

Now follows the third clause

A Nirgrantha searches into his speech, if his speech is sinful, blamable, &c (all down to) kills creatures, he should not utter that speech But if, on the contrary, it is not sinful, &c, then he may utter it.

This is the third clause (3)

Now follows the fourth clause

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it The Kevalin says. A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or

[1] This could also be translated he who is careful in his walk is a Nirgrantha, not he who is careless

[2] Anhayakare explained by karmâsravakârin.

injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging he is not careless in it.

This is the fourth clause. (4)

Now follows the fifth clause

A Nirgrantha eats and drinks after inspecting his food and drink he does not eat and drink without inspecting his food and drink. The Kevalin says If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept.

This is, Sir the first great vow Abstinence from killing any living beings. I.

II. The second great vow runs thus

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way in mind speech, and body

There are five clauses.

The first clause runs thus

A Nirgrantha speaks after deliberation, not without deliberation The Kevalin says Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause (1)

Now follows the second clause

A Nirgrantha comprehends (and renounces) anger, he is not angry The Kevalin says A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech A Nirgrantha, &c

This is the second clause (2)

Now follows the third clause

A Nirgrantha comprehends (and renounces) greed, he is not greedy The Kevalin says A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech A Nirgrantha, &c

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha comprehends (and renounces) fear, he is not afraid The Kevalin says A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech A Nirgrantha, &c

This is the fourth clause (4)

Now follows the fifth clause

A Nirgrantha comprehends (and renounces) mirth, he is not mirthful The Kevalin says A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech A Nirgrantha, &c

This is the fifth clause (5)

In this way the great vow is correctly practised, followed, &c

This is, Sir, the second great vow II

III The third great vow runs thus

I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body

There are five clauses.

The first clause runs thus

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause

A Nirgrantha consumes his food and drink with permission (of his superior) not without his permission. The Kevalin says If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

This is the fourth clause (4)

Now follows the fifth clause

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation The Kevalin says If a Nirgrantha should beg without deliberation, he might take possession of what is not given A Nirgrantha, &c

This is the fifth clause (5)

In this way the great vow, &c

This is, Sir, the third great vow iii

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iv The fourth great vow runs thus

I renounce all sexual pleasures, either with gods or men or animals I shall not give way to sensuality, &c (all as in the foregoing paragraph down to) exempt myself

There are five clauses

The first clause runs thus

A Nirgrantha does not continually discuss topics relating to women The Kevalin says If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace A Nirgrantha, &c

This is the first clause (1)

Now follows the second clause

A Nirgrantha does not regard and contemplate the lovely forms of women The Kevalin says If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c A Nirgrantha, &c

This is the second clause (2)

Now follows the third clause

A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says If a Nirgrantha recalls

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body

There are five clauses.

The first clause runs thus

A Nirgrantha begs after deliberation for a limited ground, not without deliberation. The Kevalin says If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause

A Nirgrantha consumes his food and drink with permission (of his superior) not without his permission. The Kevalin says If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

nor covetous of, nor disturbed by the agreeable or disagreeable sounds The Kevalin says If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c (see above, IV, 1)

If it is impossible not to hear sounds which reach the ear, the mendicant should avoid love or hate, originated by them

A creature with ears hears agreeable and disagreeable sounds

This is the first clause (1)

Now follows the second clause

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c, to them

The Kevalin says, &c (the rest as in the last clause Substitute only see and forms for hear and sounds)

This is the second clause (2)

Now follows the third clause

If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them (The rest as above Substitute smell and nose)

This is the third clause (3)

Now follows the fourth clause

If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c to them (The rest as above Substitute taste and tongue)

This is the fourth clause (4)

Now follows the fifth clause

If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be

to his mind the pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha does not eat and drink too much nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says If a Nirgrantha did eat and drink too much or did drink liquors and eat highly seasoned dishes, he might, &c. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause

A Nirgrantha does not occupy a bed or couch affected[1] by women, animals, or eunuchs. The Kevalin says If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow &c.

This is, Sir the fourth great vow IV

V The fifth great vow runs thus

I renounce all attachments[2] whether little or much, small or great, living or lifeless neither shall I myself form such attachments, nor cause others to do so nor consent to their doing so, &c. (all down to) exempt myself.

There are five clauses.

The first clause runs thus

If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of nor infatuated by

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[1] This may mean belonging to, or close by

[2] This means the pleasure in external objects.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION

The creatures attain only a temporary residence (in one of the four states of being), hearing this supreme truth (i e the doctrine of the Tîrthakara's) one should meditate upon it The wise man should free himself from the family bonds, fearless should he give up acts and attachments (1)

A mendicant, living thus[1], self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all so is described the great sage, a good *Sramana*. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

[1] Tahâgaya, i. e tathâgata

attached to them. (The rest as above. Substitute feel and touch.)

This is the fifth clause. (5)

In this way the great vow &c. (see above). v

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called the Clauses.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION

The creatures attain only a temporary residence (in one of the four states of being), hearing this supreme truth (i e the doctrine of the Tîrthakara's) one should meditate upon it The wise man should free himself from the family bonds, fearless should he give up acts and attachments (1)

A mendicant, living thus[1], self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all so is described the great sage, a good *Sramana*. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

[1] Taṇhâgaya, i. e tathâgata.

on the supreme place of virtue[1] though suffering pain[2] (5)

The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite *Gina*, the knowing one[3] as light, illumining the three worlds, (repels) darkness. (6)

The unbound one, living amongst the bound (i e. householders) should lead the life of a mendicant unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love. (7)

The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint) who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire. (8)

He lives, forsooth in accordance with wisdom (and restraint) and walks free from desire, and with conquered sensuality As a snake casts off its old skin, so is the Brâhmana freed from the bed of pain. (9)

As they call the great ocean a boundless flood of water difficult to traverse with the arms (alone) so should the learned one know (and renounce) it (the *samsâra*) that sage is called Maker of the end. (10)

Here amongst men bondage and deliverance have

Dhammapadam

Vidittaṇ, which I take to be the gerative of the present participle corresponding to vidmvatâ. The commentators divide the word into vidi ṇate=vidvin natâ, which gives no sense

Nâtiâ in the original I would prefer to translate it *gnâtri*, the name of the clan to which Nâtaputta belonged

been declared, he who, according to that doctrine (of the church), knows bondage and deliverance that sage is called 'Maker of the end' (11)

He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place, he has quitted the path of births (12)

End of the Sixteenth Lecture, called the Liberation

End of the Second Book

End of the Âkârânga Sûtra.

THE KALPA SÛTRA

OF

BHADRABÂHU.

KALPA SÛTRA.

LIVES OF THE JINAS.

LIFE OF MAHÂVÎRA

Obeisance to the Arhats!
Obeisance to the Liberated Ones!
Obeisance to the Religious Guides!
Obeisance to the Religious Instructors!
Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî, to wit, in Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ), in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Trisalâ), in Uttaraphalgunî he was born, in Uttaraphalgunî, tearing out his hair, he left the house and entered the state of houselessness, in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed,

unimpeded, complete, and perfect. But in Svâti the Venerable One obtained final liberation. (1)[1]

End of the First Lecture[2]

In that period, in that age the Venerable Ascetic Mahâvîra, having on the sixth day of the fourth month of summer in the eighth fortnight, the light (fortnight) of Âshâdha, descended from the great Vimâna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods) here in the continent of *G*ambûdvîpa, in Bharatavarsha,—when of this Avasarpiṇî era the Sushamasushamâ, the Sushamâ, and Sushamadu*k*shamâ periods, and the greater part of the Du*k*shamasushamâ period (containing a Koṭâkoṭî[4] of Sâgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tîrthakaras of the race of Ikshvâku and of the Kâśyapa gotra, and two of the race of Harî and of the Gautama gotra, on the whole twenty-three Tîrthakaras had appeared,—the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras, took the form of an embryo in the womb of Devânandâ, of the *G*âlandharâyaṇa gotra, the wife of the Brâhmaṇa *R*shabhadatta, of the gotra of Koṭâla, in the

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Cf. Âkârânga Sûtra II, 5, § 1.

Vibhâgs. These vibhâgs are the parts into which the Kalpa Sûtra is generally divided by some commentators. I have adopted the distribution of Samayasundara.

A koṭî of koṭîs or 00,000,000,000,000.

brahmanical part of the town Ku*nd*agrâma in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination (2)[1]

The knowledge of the Venerable Ascetic Mahâvîra (about this) was threefold, he knew that he was to descend, he knew that he had descended, he knew not when he was descending[2]

In that night in which the Venerable Ascetic Mahâvîra took the form of an embryo in the womb of the Brâhma*n*î Devânandâ of the *G*âlandharâya*n*a gotra, the Brâhma*n*î Devânandâ was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up (3) To wit

An elephant, a bull, a lion, the anointing (of the goddess *S*rî), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame (4)

When the Brâhma*n*î Devânandâ, having seen these dreams, woke up, she—glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the Kadamba touched by rain-drops—firmly fixed the dreams (in her mind), and rose from her couch Neither hasty nor trembling, with a quick and even[3] gait, like that of the

[1] Cf Â*k*ârânga Sûtra II, 15, § 2
[2] Cf. Â*k*ârânga Sûtra II, 15, § 3
[3] Add in the text asa*m*bha*m*tâe after avila*m*biyâe

royal swan, she went to the Brâhmaṇa *Ṛishabha*-datta, and gave him the greeting of victory Then she comfortably sat down in an excellent chair of state calm and composed, joining the palms of her hands so as to bring the ten nails together she laid the folded hands on her head, and spoke thus (5)

O beloved of the gods, I was just now on my couch taking fits of sleep in a state between sleeping and waking, when I saw the following fourteen illustrious, &c. great dreams to wit, an elephant, &c. (6)

O beloved of the gods what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams? (7)

When the Brâhmaṇa *Ṛishabhadatta* had heard and perceived this news from the Brâhmaṇî Devânandâ, he, glad, pleased, and joyful (see § 5 down to) rain-drops, firmly fixed the dreams (in his mind) and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brâhmaṇî Devânandâ (8)

O beloved of the gods, you have seen illustrious dreams O beloved of the gods, you have seen beautiful, lucky blest, auspicious, fortunate dreams, which will bring health joy, long life, bliss, and fortune! We shall have success O beloved of the gods, we shall have pleasure we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire

and complete five organs of sense, with the lucky signs, marks, and good qualities, a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon[1] (9) And this boy, after having passed his childhood[1], and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas the *Ri*g-veda, Yagur-veda, Sâma-veda, Atharva-veda—to which the Itihâsa[2] is added as a fifth, and the Nigghan*t*u[3] as a sixth (Veda)—together with their Angas and Upângas, and the Rahasya[4], he will know the six Angas, he will be versed in the philosophy of the sixty categories[5], and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy[6], and in many other brahmanical [and monastic] sciences besides (10) Therefore, O beloved of the gods, you have seen illustrious dreams, &c (see § 9)'

In this way he repeatedly expressed his extreme satisfaction (11)

When the Brâhma*n*î Devânandâ had heard and perceived this news from the Brâhma*n*a *Ri*shabhadatta, she—glad, pleased, and joyful, &c (see § 5)—

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[1] That is, having reached his eighth year

[2] Purâ*n*a [3] Dictionary

[4] According to the commentators, works which treat of the aidamparya of the Vedas

[5] The Sânkhya philosophy of Kapila, according to the commentary, but see Max Müller, What can India teach us? p 362

[6] These are the six Angas which in the same order occur in the well-known versus memorialis Indeed, that verse is nearly identical with the passage in our text

joining the palms of her hands, &c. (see § 5, down to) and spoke thus (12)

That is so, O beloved of the gods that is exactly so, O beloved of the gods that is true, O beloved of the gods that is beyond doubt, O beloved of the gods that is what I desire, O beloved of the gods that is what I accept, O beloved of the gods that is what I desire and accept, O beloved of the gods that matter is really such as you have pronounced it.

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with *Risha*bhadatta the noble permitted pleasures of human nature. (13)

In that period, in that age, *Sakra*,—the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices the thousand-eyed one, *Maghavan*, the punisher of the Daityas Pâka, the lord of the southern half of the earth[1] the lord of the thirty-two thousand celestial abodes, the bestrider of the elephant Airavata, the chief of the Suras, who wears spotless clothes and robes and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty the most glorious, the most powerful, and the most happy one], with a splendid body ornamented with a long down reaching garland,—this *Sakra* was in the Saudharma Kalpa, in the celestial abode Saudharma Avatamsaka, in the council-hall Sudharman, on his throne *Sakra* he who exercises and maintains the supreme command, government,

1. i. e. of that part of it which lies to the south of mount Meru.

According to the commentators, wearing clothes resembling the dustless sky

management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the Vîṇâ, the Tûrya, the great drum, and the Paṭupaṭaha (14)

And he viewed this whole continent Gambûdvîpa with his extensive (knowledge called) Avadhi There he saw in the continent Gambûdvîpa, in Bhâratavarsha, in the southern half of Bharata, in the brahmanical part of the town Kuṇḍagrâma, the Venerable Ascetic Mahâvîra taking the form of an embryo in the womb of the Brâhmaṇî Devânandâ of the Gâlandharâyaṇa gotra, wife of the Brâhmaṇa Ṛishabhadatta of the gotra of Koḍâla , and—glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of Nîpa when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various[1], trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant—the chief of the gods rose

[1] Kaḍaga, tuḍiya, keûra. Kaṭaka is the well-known kankaṇa, truṭika is explained by bâhurakshikâ, keyûra by angaḍa. The last two are bracelets worn on the upper arm

with confusion, hasty and trembling from his throne, descended from the footstool took off his shoes which were by a clever artist set with Vaidûrya and excellent Rishṭa and Aṅgana[1] and ornamented with glittering jewels and precious stones threw his seam less robe over his left shoulder and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tîrthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little then he raised his bracelet-encum bered arms, and joining the palms of his hands so as to bring the ten nails together laid the hands on his head and spoke thus (15)

Reverence to the Arhats and Bhagavats to the Ādikaras, the Tîrthakaras, the perfectly-enlightened ones to the highest of men, the lions among men, the flowers among mankind the Gandhahastins among men to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world to the givers of safety to the givers of sight, to the givers of the road, to the givers of shelter to the givers of life, to the givers of knowledge to the givers of the law the preachers of the law the lords of the law the leaders of the law the universal emperors of the best law to the light, the help the shelter the refuge, the resting-place, the possessors of unchecked know

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Names of precious stones.

The text has literally the best lotus among men.

These words are variously and always somewhat fancifully interpreted. One explanation is ascribed to the Aupanishadikas, whom I do not remember to have found noticed anywhere else in Gaina books.

ledge and intuition who have got rid of unrighteousness, to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return, reverence to the *G*inas who have conquered fear

'Reverence to the Venerable Ascetic Mahâvîra, the Âdikara, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, &c [1] I here adore the Revered One yonder, may the Revered One yonder see me here!' With these words he adored, he worshipped the Venerable Ascetic Mahâvîra, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of *S*akra, the chief of kings and gods (16)

'It never has happened, nor does it happen, nor will it happen, that Arhats, *K*akravartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars' families, or brahmanical families (17) For indeed Arhats, *K*akravartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen's families, in families belonging to the race of Ikshvâkû, or of Hari, or in other suchlike families of pure descent on both sides (18)

[1] According to the commentary all the epithets from 'the enlightened one' down to 'who has reached' are intended by this '&c'

Now this is something which moves the wonder of the world it happens in the lapse of numberless Avasarpinis and Utsarpinis, because the imperishable indescribable, and undestroyable Karman relating to name and gotra must take effect, that Arhats, &c. in the past, present, and future, descend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, &c. but they are never brought forth by birth from such a womb. (19) This Venerable Ascetic Mahâvîra, now in the continent *Gambûdvîpa*, in Bharatavarsha, in the brahmanical part of the town Kuṇḍagrâma, has taken the form of an embryo in the womb of the Brâhmaṇî Devânandâ of the *Gâlandharâyaṇa* gotra, wife of the Brâhmaṇa *Ṛishabhadatta* of the gotra of Koḍâla. (20) Hence it is the established custom of all past, present, and future *Sakras*, chiefs and kings of the gods, to cause the Arhats and Bhagavats to be removed from such-like low mean, &c., families, to such-like high, noble, &c., families. (21) It is, therefore, better that I should cause the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, to be removed from the brahmanical part of the town Kuṇḍagrâma, from the womb of the Brâhmaṇî Devânandâ of the *Gâlandharâyaṇa* gotra, wife of the Brâhmaṇa *Ṛishabhadatta* of the gotra of Koḍâla, to the Kshatriya part of the town Kuṇḍagrâma, and to be placed as an embryo in the womb of the Kshatriyânî Trisalâ of the Vâsishṭha gotra, wife of the Kshatriya Siddhârtha of the Kâśyapa gotra, belonging to the clan of the *Gâtṛi Kshatriyas*; and to cause the embryo of the Kshatriyânî Trisalâ of the Vâsishṭha gotra to be placed in the

womb of the Brâhma*n*î Devânandâ of the *G*âlandharâya*n*a gotra'

Thus he reflected and called Hari*n*egamesi[1], the divine commander of the foot troops, having called him, he spoke thus (22)

'Well, now, beloved of the gods, it never has happened, &c (§§ 17–20 are verbally repeated) (23–25)

'Therefore, go now and remove the Venerable Ascetic Mahâvîra from the brahmanical part, &c, and place the embryo of the Kshatriyâ*n*î Tri*s*alâ, &c (see § 21) Having done this, return quickly to report on the execution of my orders.' (26)

When Hari*n*egamesi, the divine commander of the foot troops, was thus spoken to by *S*akra, the chief and king of the gods, he—glad, pleased, and joyful, &c (see § 15)—laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands' After this he left the presence of *S*akra, the chief and king of the gods, and descended towards the north-eastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yo*g*anas like a staff, (during which he seized) jewels, Va*g*ra, Vai*d*ûrya, Lohitâksha, Masâragalla, Ha*m*sagarbha, Pulaka, Saugandhika, *G*yotisara, A*ñg*ana, A*ñg*anapulaka, *G*âtarûpa, Subhaga, Spha*t*ika, and Rish*t*a, (of these precious materials) he rejected the gross particles, and retained the subtle particles (27) Then

[1] This name is rendered Hari*n*aigamaishin in Sanskrit. He is represented in pictures as a man with the head of an antelope (hari*n*a) This is apparently the effect of a wrong etymology, interesting as the fact itself is

for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men) having done so, he passed with that excellent, hasty trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in *Gambûdvîpa*, in Bharatavarsha, in the brahmanical part of the town Kuṇḍagrâma, at the house of the Brâhmaṇa *Ṛishabhadatta*, where the Brâhmaṇî Devânandâ dwelt. Having arrived there, he made his bow in the sight of the Venerable Ascetic Mahâvîra, and cast the Brâhmaṇî Devânandâ, together with her retinue, into a deep sleep then he took off all unclean particles, and brought forth the clean particles, and saying, May the Venerable One permit me, he took the Venerable Ascetic Mahâvîra in the folded palms of his hands without hurting him. Thus he went to the Kshatriya part of the town Kuṇḍagrâma, to the house of the Kshatriya Siddhârtha, where the Kshatriyâṇî Trisalâ dwelt he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahâvîra in the womb of the Kshatriyâṇî Trisalâ, and the embryo of the Kshatriyâṇî Trisalâ he placed in the womb of the Brâhmaṇî Devânandâ of the *Gâlandharâyaṇa* gotra. Having done so, he returned in that direction in which he had come (28) With that excellent, &c. (see § 28) divine motion

The contents of §§ 14–28 are contained in Âchârânga Sûtra II, 15, § 4.

of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yoganas in each motion, and arrived in the Saudharma Kalpa, in the divine abode called Saudharma Avatamsaka, where Sakra, the chief and king of the gods, sat on the throne called Sakra, and reported to Sakra, the chief and king of the gods, on the execution of his orders

In that period, in that age the knowledge of the Venerable Ascetic Mahâvîra was threefold, he knew that he was to be removed, he knew that he was removed, he knew not when he was being removed[1] (29)

In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Âsvina, after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic Mahâvîra was, on the command of Sakra, safely removed by Harinegamesi from the womb of the Brâhmanî Devânandâ to that of the Kshatriyânî Trisalâ[2], in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî (30)

End of the Second Lecture

In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra to that of the Kshatriyânî Trisalâ of the

[1] In some MSS the last part of this paragraph is placed at the end of the next one

[2] The text repeats the corresponding passage of § 21

Vâsushṭka gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking and seeing that these fourteen illustrious beautiful, lucky blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyânî Trisalâ, she awoke. (31)

In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhmanî Devânandâ of the *Gâlandharâyana* gotra to that of the Kshatriyânî Trisalâ of the Vâsushṭka gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures which, moreover was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka[1] and burning frankincense was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle on a couch with a mattress of a man's length with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur wadding Pûra butter or cotton, with all the comforts of

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Different kinds of the resin of Boswellia.
Name of a tree.

a bed, such as fragrant, excellent flowers and sandal-powder—(in such a room and on such a bed Trisalâ was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz an elephant, &c (see § 4), she awoke (32)

1 Then Trisalâ saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks, who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitâ*dh*ya), whose temples were perfumed with fragrant musk-fluid, which attracted the bees, equalling in dimension the best elephant of the king of the gods (Airâvata), uttering a fine deep sound like the thunder of a big and large rain-cloud. (33)

2 Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light, (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs, whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful, whose horns were large, round, excellently beautiful, greased at their tops, and pointed, whose teeth were all equal, shining, and pure He foreboded innumerable good qualities (34)

3 Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face, a delightful and beautiful lion whiter than a heap of pearls, &c (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large,

and well set teeth whose lovely lips, splendent through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented whose palate[1] was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding, whose eyes were like pure lightning, and revolved like red hot excellent gold just poured out from the crucible (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality whose erect, well-shaped, and well-grown tail was flapping the tops of whose nails were deeply set and sharp whose beautiful tongue came out of his mouth like a shoot of beauty (35)

4. Then she, with the face of the full moon, saw the goddess of famous beauty Śrî on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy convex, thin, red, smooth nails were set in swelling muscles Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent her round and well-formed legs were adorned with the Kuruvindâvarta and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was

Another reading noticed in the commentary has tala, upper side of the tongue, instead of tâlu, palate

Literally elevated and fat.

An ornament according to the commentary

adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy Her waist, which contained the three folds, could be encompassed with one hand On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dînârâs[1], and a trembling pair of earrings, touching her shoulders, diffused a brilliancy, but the united beauties and charms of these ornaments were only subservient to the loveliness of her face[2] Her lovely eyes were large and pure like the water lily She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself Her glossy, black, thick, smooth hair hung down in a braid. (36)

5 Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandâra flowers It spread the delicious smell of Kampaka[3], Asoka[4], Nâga[5] Punnâga[6], Priyangu[7],

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[1] This word, corresponding to the Greek δηνάριον, proves the late composition of this part of the Kalpa Sûtra.

[2] I cannot accurately construe this passage, my translation is therefore rather free, but, I believe, comes near the meaning of the original.

[3] Michelia Champaka.

[4] Jonesia Asoka.

[5] Mesua Roxburghii.

[6] Rottlera Tinctoria.

[7] Panicum Italicum

Sirisha[1] Mudgara[2] Mallikâ[3] *Gâti*[4] Yûthika[5] Aśkolla[6] Koraṇṭakapatra[7] Damanaka[8], Navamâlikâ[9] Bakula[10] Tilaka[11] Vâsantika[12] Nupha Nymphaea, Pâṭala[13] Kunda[14] Atimukta[15] and Mango and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees[1] and filled with their sweet noise the whole neighbourhood. (37)

6. And the moon white as cow milk, foam, spray of water or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night resembling the surface of a well-polished mirror She was of a white hue, like a flamingo the stars head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate

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Acacia Sirisa. A species of jasmine.
Jasminum Zambac. Jasminum Grandiflorum.
Jasminum Auriculatum Alangium Hexapetalum.
Not specialised in our dictionaries Artemisia Indica.
The many-flowered Nyktanthes or Jasminum Zambac.
[10] Mimusops Elengi
[11] Clerodendrum Phlomoides or Symplocos Racemosa.
[12] Gaertnera Racemosa. [13] Bignonia Suaveolens.
Fragrant Oleander
[14] Diospyros Glutinos or Dalbergia Ougeinensis.
[15] Shaṭpada, madhukari, bhramara. The shaṭpada are literally six footed bees, as Stevenson correctly translated, but he strangely reckons them among the preternatural animals, like the four-tusked elephants, dear to the imagination of the Gauṛs!

people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved in heart and soul by Rohiṇî[1] Such was the glorious, beautiful, resplendent full moon which the queen saw (38)

7 Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Aśoka, the open Kiṃśuka, the bill of a parrot, or the Guñjârdha[2], the adorner of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights[3] (39)

8 Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Anka-stone, Kunda-flowers, spray of water, or a silver cup (40)

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[1] The commentators understand this passage (Rohiṇîmanahiyayavallabhaṃ) differently by explaining hiyaya by hitada, the lover of Rohiṇî who did her mind good.

[2] According to Stevenson the red side of the retti seed

[3] Or if we adopt a various reading, mentioned in the commentary, payadiya, we must translate whose luminous glory was set forth by his thousand rays

9 Then she saw a full vase of costly metal[1] splendent with fine gold, filled with pure water excellent, of brilliant beauty and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot) shining with excellent jewels It delighted the eyes, glittered and illumined all about it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons. (41)

10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading glorious beauty of all kinds of lotuses Its shape and beauty were pleasing The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, *K*'akra vâkas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls[4] It was a sight, pleasing to the heart and the eye. (42)

11 Then she whose face was splendid like the

The original has rayaya, silver but as the commentary remarks, this would be in conflict with the epithet which we have put next, but which in the original, is separated from it by many lines. Unless the author has blundered, which from his vague style seems far from impossible, the word must here have a more indefinite meaning than it usually has.

This passage may also be translated: standing on a lotus filled with pollen, of excellent workmanship

Specialised in the text as kamala, kuvalaya, utpala, tâmarasa, and pundarîka.

According to the commentary; the textus receptus is, many water-drops.

moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmî, which is white like the mass of moon-beams Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep[1] Its agitated waters were in great uproar, occasioned by the vortex Gangâvarta, which the vehemence and force of the great rivers produced, they rose, rushed onwards and backwards, and eddied. (43)

12 Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers) It shone like the morning sun's disk, and was of a dazzling beauty Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, *Sa*rabhas, Yaks, Sa*m*saktas[2], elephants, shrubs, and plants There the Gandharvas performed their concerts, and the din of the drums of the gods,

[1] The original has timingila-niruddha tilitilika.

[2] Sa*m*sakta, which I do not find mentioned elsewhere, is explained, 'a kind of beast of prey,' I think that sa*m*sakta may be an adjective specifying the following word, and mean 'fighting' elephants

imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure. (44)

13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indranîla, Sasyaka, Karketana, Lohitâksha, Marakata, Prabâla, Saugandhika, Sphaṭika, Hansagarbha, Aṅgana, and Kandrakânta. Its base was on the level of the earth and it illumined with its jewels even the sphere of the sky It was high and resembled Mount Meru. (45)

14. And a fire. She saw a fire in vehement motion, fed with much shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other seemed to interpenetrate each other and the blaze of its flames appeared to bake the firmament in some places. (46)

After having seen these fine, beautiful lovely handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy

Every mother of a Tîrthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. (46 b)

End of the Third Lecture.

When the Kshatriyâṇî Triśalâ, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased and joyful, &c. (see § 5 down to) rose from her couch and descended from the footstool. Neither hasty nor trembling, with a quick and even

gait like that of the royal swan, she went to the couch of the Kshatriya Siddhârtha There she awakened the Kshatriya Siddhârtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words (47)

Then the Kshatriyâ*n*î Tri*s*alâ, with the permission of king Siddhârtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques, calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c (see last paragraph), words, and spoke thus (48)

'O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams, to wit, an elephant, &c What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?' (49)

When the Kshatriya Siddhârtha had heard and perceived this news from the Kshatriyâ*n*î Tri*s*alâ, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them, he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyâ*n*î Tri*s*alâ with kind, pleasing, &c., words, spoke thus (50)

'O beloved of the gods, you have seen illustrious dreams, &c (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown[1] of our family, the frontal ornament

[1] Va*d*i*m*saya (avata*m*saka) is here rendered by *s*ekhara.

of our family the maker of our family's glory the sun of our family the stay of our family the maker of our family's joy and fame, the tree of our family the exalter of our family (a boy) with tender hands and feet, &c. (see § 9 down to the end) (51) And this boy after having passed childhood, and, with just ripened intellect, having reached the state of youth will become a brave, gallant, and valorous king the lord of the realm with a large and extensive army and train of waggons. (52) Therefore, O beloved of the gods, you have seen illustrious, &c. dreams, &c. (see § 9).

In this way he repeatedly expressed his extreme satisfaction.

When the Kshatriyânî Trisalâ had heard and perceived this news from king Siddhârtha, she glad, pleased, and joyful, &c. (see § 12 down to) and spoke thus (53)

That is so O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.

Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhârtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus (54)

These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.

Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men. (55)

At the time of daybreak the Kshatriya Siddhârtha called his family servants and spoke thus (56)

'Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience, see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c (see § 32, down to) and turned, as it were, into a smelling box, also erect my throne, and having done this quickly return, and report on the execution of my orders' (57)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c (see § 12, down to) on their heads, and modestly accepted the words of command, saying, 'Yes, master!' Then they left the presence of the Kshatriya Siddhârtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph) Having done this, they returned to the Kshatriya Siddhârtha, joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders (58)

Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun he was red like the Asoka, the open Kimsuka, the bill of a parrot or the Guñgârdha, of an intense redness like that of the Bandhugîvaka[1], the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion He, the thousand-rayed maker of the day, shining in his radiance, awakened

[1] Pentapetes Phoenicea.

the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away while the inhabited world was as it were, dipped in saffron by the morning sun, the Kshatriya Siddhârtha rose from his bed (59) descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped wrestled, fenced and fought till he got thoroughly tired then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading and stretching well trained skilful excellent, expert, intelligent, and never tiring When by this fourfold agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises, (60) and entered the bathing-house. The pleasant bathing room was very agreeable and contained many windows ornamented with pearls its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water according to an excellent method of

Gâla, windows formed by flat stones which are perforated so as to produce a network of more or less intricate design.

bathing, combined with healthy exercises When this healthy excellent bathing under many hundred-fold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gosîrsha[1] and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets he was of excessive beauty His face was lighted up by earrings, and his head by a diadem, his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings His upper garment of fine cloth contained swinging pearl pendants He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds In short, the king was like the tree granting all desires, decorated and ornamented, an umbrella, hung with wreaths and garlands of Korinta flowers, was held above him He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of cara-

[1] Gosîrsha is a superior kind of sandal

vans, messengers, and frontier-guards, he—the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms—left the bathing house, (61) entered the exterior hall of audience and sat down on his throne with the face towards the east. (62)

On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard to be set down. Not too far from and not too near to himself towards the interior of the palace he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing very costly and manufactured in a famous town its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer Sarabhas, Yaks, Sawsaktas, elephants, shrubs, and plants. Behind it he ordered to be placed for the Kshatriyâsi Trisalâ, an excellent chair of state, decorated with arabesques of different jewels and precious stones outfitted with a coverlet and a soft pillow covered with a white cloth, very soft and agreeable to the touch Then he called the family servants and spoke thus (63)

Quickly O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c—laid the folded hands on their heads and

modestly accepted the words of command, saying, 'Yes, master!' (64)

Then they left the presence of the Kshatriya Siddhârtha, went right through the town Kundapura to the houses of the interpreters of dreams, and called the interpreters of dreams (65)

Then the interpreters of dreams, being called by the Kshatriya Siddhârtha's family servants, glad, pleased, and joyful, &c, bathed, made the offering (to the house-gods)[1], performed auspicious rites and expiatory[2] acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dûrvâ grass on their heads Thus they issued from their own houses and went right through the Kshatriya part of the town Kundapura to the front gate of king Siddhârtha's excellent palace, a jewel of its kind (66)

There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhârtha Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory (67)

The king Siddhârtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before (68) Then the Kshatriya Siddhârtha placed his wife Trisalâ behind the curtain, and taking flowers and fruits in his hands

[1] Balikarman

[2] Pâyakkhitta = prâyaskitta The commentators explain it by pâdakhupta, touching their feet in order to avoid the wicked eye

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of the gods, the Kshatriyâṇî Triśalâ has seen these fourteen great dreams, &c (see § 51, down to the end) (79) And this boy, &c (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gina, the lord of the three worlds, the universal emperor of the law (80) Therefore, O beloved of the gods, the Kshatriyâṇî Triśalâ has seen illustrious dreams,' &c (see § 9) (81)

When king Siddhârtha had heard and perceived this news from the interpreter of dreams, he—glad, pleased, and joyful, &c—spoke to them thus (82)

'That is so, O beloved of the gods, &c (see § 11, down to) as you have pronounced it'

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments He made them a present in keeping with their station in life[1] and dismissed them (83)

After this the Kshatriya Siddhârtha rose from his throne, went to the Kshatriyâṇî Triśalâ behind the curtain, and addressed her thus (84)

'Now, O beloved of the gods, you have seen these fourteen great dreams, &c (see §§ 79, 80, down to) emperor of the law' (85, 86)

When the Kshatriyâṇî Triśalâ had heard and perceived this news, she—glad, pleased, and joyful, &c—accepted the true meaning of the dreams (87) With the permission of king Siddhârtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones,

[1] Or a life annuity

addressed with utmost courtesy the interpreters of dreams (69)

O beloved of the gods, the Kshatriyânî Trisalâ was just on her couch, &c. (see § 32 down to the end). (70 and 71) What to be sure, O beloved of the gods will be the result portended by these fourteen illustrious great dreams? (72)

When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhârtha, they—glad, pleased, and joyful, &c.—fixed the dreams in their minds, entered upon considering them, and conversed together (73)

Having found, grasped, discussed decided upon, and clearly understood the meaning of these dreams they recited before king Siddhârtha the dream-books and spoke thus

O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb (74) viz. an elephant, a bull, &c. (75) The mothers of Vâsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vâsudeva enters their womb. (76) The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb (77) The mother of *Mândalikas* wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Mândalika enters their womb. (78) Now O beloved

pearls, conches, stones, corals, rubies, &c, the intensity of their popularity and liberality highly increased At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahâvira (90)

'From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 90, down to) the intensity of our liberality and popularity highly increased Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamâna[1]' (91)

Now the Venerable Ascetic Mahâvîra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless Then the following, &c (see § 90, down to) idea occurred to the mind of the Kshatriyâṇî Triśalâ 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost Formerly it moved, now it does not move' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated And in the palace of king Siddhârtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there (92)

Then the Venerable Ascetic Mahâvîra, knowing that such an internal, &c (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little (93)

[1] I e 'the increasing one' not as we should expect, and Stevenson translated, the Increaser

and returned to her own apartments, neither hasty nor trembling with a quick and even gait like that of the royal swan. (88)

From that moment in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtrîs*, many demons[1] in Vaiśramaṇa's service, belonging to the animal world, brought, on *Śakra's* command, to the palace of king Siddhârtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead, and extinct, and which were hidden in villages, or mines or scot free towns or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water or towns accessible either by land or by water only or in natural strong holds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces. (89)

In the night in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtrîs* their silver increased, their gold increased their riches, corn, majesty and kingdom increased their army train, treasure, storehouse, town, seraglio subjects, and glory increased their real valuable property as riches, gold, precious stones, jewels,

[1] *Gambhaya* = *Grimbhaka* what they are is not said in the commentaries.

pearls, conches, stones, corals, rubies, &c, the intensity of their popularity and liberality highly increased At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahâvîra (90)

'From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 90, down to) the intensity of our liberality and popularity highly increased Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamâna[1]' (91)

Now the Venerable Ascetic Mahâvîra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless Then the following, &c (see § 90, down to) idea occurred to the mind of the Kshatriyâṇî Triśalâ 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost Formerly it moved, now it does not move' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated And in the palace of king Siddhârtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there (92)

Then the Venerable Ascetic Mahâvîra, knowing that such an internal, &c (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little (93)

[1] I e 'the increasing one' not as we should expect, and Stevenson translated, the Increaser

Feeling her child quivering trembling moving and stirring the Kshatriyânî Trisalâ—glad, pleased, and joyful &c.—spoke thus No forsooth the fruit of my womb has not been taken from me, it has not died it is not fallen it is not lost. Formerly it did not move, but now it does move. Thus she was glad, pleased and joyful, &c.

Then the Venerable Ascetic Mahâvîra, while in her womb, formed the following resolution It will not behove me, during the life of my parents, to tear out my hair and leaving the house to enter the state of houselessness. (94)

Bathing making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyânî Trisalâ kept off sickness, sorrow fainting, fear and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahâvîra [1]—after the lapse of nine months and

[1] The whole passage is in some disorder for the subject is she (Trisalâ) and the object is boy yet the Venerable Ascetic Mahâ-

seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure, while a favourable and agreeable low wind swept the earth, at the time when the fields were green and all people glad and amusing themselves][1] in the middle of the night while the moon was in conjunction with the asterism Uttara-phalgunî—(Trisalâ), perfectly healthy herself, gave birth to a perfectly healthy boy (96)[2]

End of the Fourth Lecture

In that night in which the Venerable Ascetic Mahâvîra was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise (97)[3]

In that night in which the Venerable Ascetic Mahâvîra was born, many demons in Vaisramana's

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vîra' is also put in the nominative It seems that the author or the copyists added the three words Samane Bhagavam Mahâvîre because they usually followed the beginning tenam kâlenam tenam samaenam The same disorder occurs in all corresponding passages which we shall meet with later on

[1] The passage in brackets seems to be a later addition, for it is wanting in my oldest MS, and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (ukka=ὕψωμα) in this passage proves it to be inserted after 300 A D For about that time Greek astrology had been introduced in India, as I have shown in my dissertation De Astrologiae Indicae 'Hora' appellatae originibus, Bonn, 1872

[2] Cf Âkârânga Sûtra II, 15, § 6

[3] Cf Âkârânga Sûtra II, 15, § 7

service belonging to the animal world, rained down on the palace of king Siddhârtha one great shower of silver gold, diamonds, clothes ornaments, leaves, flowers fruits, seeds, garlands, perfumes, sandal, powder and riches. (98)[1]

After the Bhavanapati Vyantara, *Gyotishka*, and Vaimânika gods had celebrated the feast of the inauguration of the Tîrthakara's birthday the Kshatriya Siddhârtha called, at the break of the morning together the town policemen and addressed them thus (99)

O beloved of the gods quickly set free all prisoners in the town of *Kuṇḍapura*, increase measures and weights, give order that the whole town of *Kuṇḍapura* with its suburbs be sprinkled with water swept, and smeared (with cowdung &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept that platforms be erected one above the other that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions that the walls bear impressions in *Gosîrsha*, fresh red sandal and Dardara of the hand with out stretched fingers that luck-foreboding vases be put on the floor and pots of the same kind be disposed round every door and arch that big round, and long garlands, wreaths and festoons be hung low

Cf Âkârânga Sûtra II, 15, § 8

According to the commentary this may also be translated: smeared (with cowdung) and whitewashed

Dardara is sandal brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.

and high, that the town be furnished with offerings, &c. (see § 32, down to) smelling box, that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors[1], messengers[2], pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâkaras[3] be present Erect and order to erect thousands of pillars and poles, and report on the execution of my orders' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c (see § 100, down to) pillars and poles Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c (see §§ 60 and 61[4]) (After having bathed) the king accompanied by his whole seraglio[4], and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom, (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches,

[1] Lasakâ bhânda

[2] Ârakshakâs talârâ, âkhyâyakâ vâ The translation is conjectural

[3] Tâlâkaras are those who by clapping the hands beat the time during a performance of music

[4] The text has down to 'with his whole seraglio' But as no such words occur in the passage in question, they seem to point to the description in § 115, which contains the latter part of this passage

cymbals, drums castanets, horns, small drums kettle drums, Muragas, Mṛdangas, and Dundubhis[1] which were accompanied at the same time by trumpets[2] The customs, taxes, and confiscations were released, buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted and debts cancelled. Numberless excellent actors performed[3] and many Tâlâcaras were present, drums sounded harmoniously fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over the king Siddhârtha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods) he received and ordered to be received hundreds, thousands, and hundred thousands of presents. (103)

The parents of the Venerable Ascetic Mahâvîra celebrated the birth of their heir on the first day on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil after the eleventh day when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates cognates, and followers, together with the *Gâtṛika* Kshatriyas. Then they bathed, made

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Muragas, Mṛdangas, Dundubhis are different kinds of drums Samaga-gamaga-turiya.

This is the translation of a varia lectio. The adopted text has while courtesans and excellent actors performed.

Cf Âtiriṅga Sûtra II 5, § 11

offerings (to the house gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the *Gñât*r*i*ka Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats (104)

After dinner they went (to the meeting hall[1]) after having cleansed their mouths and washed, when perfectly clean, they regaled and honoured their friends, &c (see § 104, down to) *Gñât*r*i*ka Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments Then they spoke thus to their friends, &c (105)

'Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind "From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 91, down to) Vardhamâna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamâna."' (106, 107)[2]

The Venerable Ascetic Mahâvîra belonged to the Kâ*s*yapa gotra His three names have thus been recorded by his parents he was called Vardhamâna, because he is devoid of love and hate, he is called *S*rama*n*a (i e Ascetic), because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of

[1] This is an addition of the commentator

[2] Cf Â*k*ârânga Sûtra II, 15, § 12

penance, is wise, indifferent to pleasure and pain, rich in control and gifted with fortitude, the name Venerable Ascetic Mahâvîra has been given him by the gods. (108)[1]

The Venerable Ascetic Mahâvîra's father belonged to the Kâśyapa gotra; he had three names: Siddhârtha, *Śreyâṁsa*, and *Gaṇaṁsa* &c. (see Âkârânga Sûtra II. 15 § 15 down to) *Śeshavatî* and Yaśovatî. (109)

The Venerable Ascetic Mahâvîra—clever with the aspirations of a clever man, of great beauty controlling (his senses), lucky and modest; a *Gñâtri* Kshatriya, the son of a *Gñâtri* Kshatriya; the moon of the clan of the *Gñâtris*; a Videha, the son of Videhadattâ, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i. e. died), and he with the permission of his elder brother and the authorities of the kingdom[2] fulfilled his promise. At that moment the Laukântika gods, following the established custom, praised and hymned him with these kind, pleasing &c. (see § 47 down to) sweet, and soft words. (110)

Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!

Thus they raised the shout of victory. (111)

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[1] See Âkârânga Sûtra II, 5. § 15.

[2] Guru mahattara is the original of the last words, which I have translated according to the explanation of the commentary.

Before the Venerable Ascetic Mahâvîra had adopted the life of a householder (i e before his marriage) he possessed supreme, unlimited[1], unimpeded knowledge and intuition The Venerable Ascetic Mahâvîra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation[2] had come He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom, his army, grain, treasure, storehouse, town, seraglio, and subjects, he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c., he distributed presents through proper persons, he distributed presents among indigent persons (112)[3]

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasîras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushî[4] was full and over, on the day called Suvrata, in the Muhûrta called Vigaya, in the palankin Kandraprabhâ, (Mahâvîra) was followed on his way[5] by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas,

[1] Âbhogika. It is inferior to the Avadhi knowledge In a quotation it is said that (the knowledge) of the Nairayikas, Devas, and Tîrthakaras does not reach the Avadhi, it is total with them, but with others only partial.

[2] Nishkramana=pravragyâ

[3] Cf Âkârânga Sûtra II, 15, § 17

[4] Yâma or time of three hours

[5] Samanugammamâna-magge The commentator divides samanugammamânam agge, and explains the passage thus him who was followed by, &c, and surrounded by, &c (agre parivritam) they praised and hymned, and the authorities spoke thus to him

courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing &c. (see § 47 down to) sweet and soft words (113)

'Victory victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses defend the conquered Law of the *Śramaṇas* Majesty conquering all obstacles, live in Perfection put down with thy devotion Love and Hate, the (dangerous) wrestlers vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity obtain the pre-eminent highest rank (i. e. final liberation) on that straight road which the best *Ginas* have taught beat the army of obstacles! Victory victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half years, many years be not afraid of hardships and calamities, patiently bear dangers and fears be free from obstacles in the practice of the law!

Thus they raised the shout of victory (114)

Then the Venerable Ascetic Mahâvîra—gazed on by a circle of thousands of eyes[1] praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour beauty and virtues, pointed out by a circle of thousands of

[1] Literally, by thousands of circles of eyes, &c. &c.

forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the Vîṇâ, Tûrya, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people, accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio, adorned with flowers, scented robes, garlands, and ornaments, &c (see § 102, down to) which were accompanied at the same time by trumpets—went right through Kuṇḍapura to a park called the Shaṇḍavana of the *Gñâtṛis* and proceeded to the excellent tree Asoka (115) There under the excellent tree Asoka he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls When the moon was in conjunction with the asterism Uttaraphalgunî, he, after fasting two and a half days[1] without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness (116)[2]

The Venerable Ascetic Mahâvîra for a year and

[1] I e taking only one meal in three days. He fasted therefore two continuous days and the first part of the third.

[2] Cf Âkârânga Sûtra II, 15, § 22

a month wore clothes after that time he walked about naked and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahâvîra neglected his body and abandoned the care of it he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)[1]

Henceforth the Venerable Ascetic Mahâvîra was houseless, circumspect[2] in his walking circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel circumspect in evacuating excrements urine, saliva, mucus, and uncleanliness of the body circumspect in his thoughts, circumspect in his words, circumspect in his acts[3] guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity without wrath, without pride without deceit, without greed calm tranquil, composed, liberated, free from temptations[4] without egotism, without property he had cut off all earthly ties, and was not stained by any worldliness as water does not adhere to a copper vessel or collyrium to mother of pearl (so sins found no place in him) his course was unobstructed like that of Life like the firmament he wanted no support like the wind he knew no obstacles his heart was pure like the water (of rivers or tanks) in autumn nothing could soil him like the leaf of

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Cf. Âkârânga Sûtra II, 15, § 3.

Circumspect is samita, guarding gupti; the former relates to the action of good acts, the latter to the abstinence from bad ones.

This is the triad manas mind, vâk speech, kâya body Âsrava.

a lotus, his senses were well protected like those of a tortoise, he was single and alone like the horn of a rhinoceros, he was free like a bird, he was always waking like the fabulous bird Bhâru*nd*a[1] valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold[2], like the earth he patiently bore everything, like a well-kindled fire he shone in his splendour

These words have been summarised in two verses

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird a rhinoceros, and Bhâru*nd*a, I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One The obstacles have been declared to be of four kinds, viz with regard to matter, space, time, affects With regard to matter in

[1] Each of these birds has one body, two necks, and three legs

[2] The last three similes cannot be translated accurately, as they contain puns which must be lost in the translation The moon is somalese, of soft light, but Mahâvîra has pure thoughts (le*s*yâ, manaso bahirvikâra), the sun is dittateo of splendent light, Mahâvîra of splendent vigour, gold is *g*âyarûva, a synonym of ka*n*aga gold, Mahâvîra always retains his own nature It is worthy of remark that only two regular puns (for the second is but a common metaphor) occur in a passage in which a later writer would have strained his genius to the utmost to turn every simile into a pun. The difference of style is best seen on comparing this passage with e g the description of the nun Saraswatî and of autumn in the Kâlakâ*k*ârya Kathânaka, see my edition, Zeitschrift der Deutschen Morgenl Gesellschaft, XXXIV, pp 260, 263

things animate, inanimate, and of a mixed state with regard to space in a village or a town or in a wood or in a field or a threshing floor or a house[1] or a court yard with regard to time in a Samaya[2] or an Âvalikâ or in the time of a respiration or in a Stoka or in a Kshaya or in a Lava or in a Muhûrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time with regard to affects in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to)[3] or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter in villages only a single night, in towns only five nights he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the saṁsâra, and he exerted himself for the suppression of the defilement of Karman. (119)

Gha e 4, omitted in my edition

Different names of divisions of time; a Stoka contains seven respirations, a Kshaya many (bahutara) respirations (according to another commentary Kshaya contains six Nâlikâs, it is the sixth part of a Ghaṭî), a Lava contains seven Stokas, and a Muhûrta seventy Lavas This system of dividing time differs from all other known; compare Colebrooke, Misc. Essays, II² pp 340, 341 Wilson, Vishṇu Purâṇa, I² p 47 note 2.—Expunge pakkha 4 in my edition

The same passage occurs in the Aupapâtika Sûtra (ed Leumann, § 87), but without an indication that it is not complete.

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśâkha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhûrta called Vigaya, outside of the town *Grim*bhikagrâma on the bank of the river Rigupâlika, not far from an old temple, in the field of the householder Sâmâga[1], under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalgunî, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full (120)[2]

When the Venerable Ascetic Mahâvîra had become a *Gina* and Arhat, he was a Kevalin, omniscient and comprehending all objects, he knew and saw all conditions of the world, of gods,

[1] Or Sâmâka. [2] Cf Âkârânga Sûtra II, 15, § 25.

men, and demons whence they come, whither they go whether they are born as men or animals (*tiryavana*) or become gods or hell-beings (upapâda) the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)[1]

In that period, in that age the Venerable Ascetic Mahâvîra stayed the first rainy season in Asthikagrâma[2] three rainy seasons in Âmpâ and Prishṭâmpâ, twelve in Vaiśâlî and Vâṇiyagrâma, fourteen in Râgagriha and the suburb[3] of Nâlandâ, six in Mithilâ, two in Bhadrikâ, one in Âlabhikâ, one in Paṇita bhûmi[4] one in Śrâvastî one in the town of Pâpâ[5] in king Hastipâla's office of the writers that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kârttika, on its fifteenth day in the last night, in the town of Pâpâ, in king Hastipâla's office of the writers, the Venerable Ascetic Mahâvîra died, went off, quitted the world, cut asunder the ties of birth, old age, and death became a Siddha, a Buddha,

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Cf. Âkâranga Sûtra II, 15, § 16.

[2] According to the commentary it was formerly called Vardhamâna, but it has since been called Asthikagrâma, because a Yaksha Śûlapâṇi had there collected an enormous heap of bones of the people whom he had killed On that heap of bones the inhabitants had built a temple.

Bâhirikâ?

A place in Vajrabhûmi according to the commentaries.

Madhyamâ Pâpâ, the middle town Pâpâ.

a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains (123)

This occurred in the year called *K*andra, the second (of the lustrum)[1], in the month called Prîtivardhana, in the fortnight Nandivardhana, on the day Suvratâgni[2], surnamed Upa*s*ama, in the night called Devânandâ, surnamed Nir*r*ti, in the Lava called Ar*k*ya, in the respiration called Mukta[3], in the Stoka called Siddha, in the Kara*n*a called Nâga, in the Muhûrta called Sarvârthasiddha, while the moon was in conjunction with the asterism Svâti he died, &c (see above, all down to) freed from all pains (124)

That night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods (125)

In that night in which the Venerable Ascetic Mahâvîra died, &c (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods (126)

In that night in which the Venerable Ascetic Mahâvîra died, &c (all down to) freed from all pains, his oldest disciple, the monk Indrabhûti of the Gautama gotra, cut asunder the tie of friendship which he had for his master[4], and obtained the

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[1] The yuga or lustrum contains five years, the third and fifth years are leap years, called abhivardhita, the rest are common years of 354 days and are called *k*andra The day has 1262 bhâgas

[2] Some MSS and the commentary have aggivesa.

[3] Or Supta.

[4] Indrabhûti was on a mission to convert somebody when Mahâvîra died Being aware that love had no place in one who is free from passion, he suppressed his friendship for his teacher and

highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Ascetic Mahâvira died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kâśî and Kośala, the nine Mallakis and nine Likkhavis[1] on the day of new moon, instituted an illumination[2] on the Poshadha, which was a fasting day for they said Since the light of intelligence is gone, let us make an illumination of material matter! (128)

In that night in which the Venerable Ascetic Mahâvira died, &c. (all down to) freed from all pains, the great Graha[3] called Kshudrâtma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal

became a Kevalin; he died twelve years after, having lived fifty years as a monk, and altogether ninety-two years.

They were tributary to Ketaka, king of Vaiśâlî and maternal uncle of Mahâvîra. Instead of Likkhavi, which form is used by the Buddhists, the Gainas have Lekhakâ as the Sanskrit form of the Prâkrit Lekhaî, which may be either

Pâribhoyam or vârâbhoyam. The meaning of this word is not clear and the commentator also did not know anything certain about it. He therefore tries three different etymological explanations, which are all equally fanciful. I have adopted one which makes â âbhoya to stand for Sanskrit d ârâbhoga, which is explained p âdîpa, lamp for this best suits the meaning of the whole passage. The Gainas celebrate the Nirvâna of Mahâvîra with an illumination on the night of new moon in the month Kârttika.

It is not clear what is intended by this Graha, the thirteenth in the list of Grahas. Stevenson supposes it to have been a comet appearing at that time. There was a comet at the time of the battle of Salamis, as Pliny tells us, Hist. Nat. II, g, which would answer pretty well as regards chronology But it had the form of a horn and not that of a heap of ashes. We must therefore dismiss the idea of identifying it with the Graha in question, and confess that we are at a loss to clear up the mystery of this Graha.

asterism of the Venerable Ascetic Mahâvîra. (129) From the moment in which the great Graha, &c, entered the natal asterism of the Venerable Ascetic Mahâvîra, there will not be paid much respect and honour to the *S*rama*n*as, the Nirgrantha monks and nuns (130) But when the great Graha, &c, leaves that natal asterism, there will be paid much respect and honour to the *S*rama*n*as, the Nirgrantha monks and nuns (131)

In that night in which the Venerable Ascetic Mahâvîra died, &c (all down to) freed from all pains, the animalcule called Anuddharî was originated which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection (132) On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms

'Master, why has this been said?' 'After this time the observance of control will be difficult.' (133)

In that period, in that age the Venerable Ascetic Mahâvîra had an excellent community[1] of fourteen thousand *S*rama*n*as with Indrabhûti at their head, (134) thirty-six thousand nuns with *K*andanâ at their head, (135) one hundred and fifty-nine thousand lay votaries with *S*ankha*s*ataka at their head, (136) three hundred and eighteen

[1] The original has ukkosiyâ sama*n*asa*m*payâ; ukkosiya is translated utk*r*ishṭa, in the sequel I abridge the similar passages which are all constructed on the same model as § 134 It is to be noticed that these numbers though exaggerated are nevertheless rather moderate. Compare the note to the List of the Sthaviras, § 1

thousand female lay votaries with Sulasâ and Revatî at their head (137) three hundred sages who knew the fourteen Pûrvas, who though no *Ginas* came very near them, who knew the combination of all letters and like *Gina* preached according to the truth (138) thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities (139) seven hundred Kevalins who possessed the combined[1] best knowledge and intuition (140) seven hundred who could transform themselves, and, though no gods had obtained the powers (*ṛiddhi*) of gods (141) five hundred sages of mighty intellect who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans (142) four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men and Asuras (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence lucky as regards their future. (145)

Sambhinna. According to the commentary this word has been explained in two opposite ways. Siddhasena Divâkara makes it out to denote that knowledge and intuition functionate at the same time, while *Ginabhadragani* in the Siddhântabindaya says that in our case knowledge and intuition do functionate alternately

This is that knowledge which is called manaḥparyâya or the knowledge which divines the thoughts of all people.

Station (gati) is explained de a g ti, state of the gods, e istence (sthiti), de a thiti, d ayûrûpa, existence of the gods, having the length of life of the gods.

The Venerable Ascetic Mahâvîra instituted two epochs in his capacity of a Maker of an end the epoch relating to generations, and the epoch relating to psychical condition, in the third generation ended the former epoch, and in the fourth year of his Kevalship the latter (146)[1]

In that period, in that age the Venerable Ascetic Mahâvîra lived thirty years as a householder more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole When his Karman which produces Vedanîya (or what one has to experience in this world), Âyus (length of life), name, and family, had been exhausted, when in this Avasarpi*n*î era the greater part of the Du*h*shamasushamâ period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svâti, at the time of early morning, in the town of Pâpâ, and in king Hastipâla's office of the writers, (Mahâvîra) single and alone, sitting in the Samparyanka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six[2] unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c (see § 124, all down to) freed from all pains (147)

[1] The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vîra, Sudharman, *G*ambûsvâmin) nobody reached Nirvâ*n*a; and after the fourth year of Mahâvîra's Kevalship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the Kevalam by their austerities and exemplary conduct.

[2] This is the Uttarâdhyayana Sûtra.

Since the time that the Venerable Ascetic Mahâvira died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eighteth year Another redaction has ninety-third year (instead of eightieth)[1] (148)

End of the Fifth Lecture.

End of the Life of Mahâvira.

To what facts the two dates in this paragraph relate, is not certain. The commentators confess that there was no fixed tradition, and bring forward the following four facts, which are applied at will to either date:

1 The council of Valabhî under the presidency of Devarddhi, who caused the Siddhânta to be written in books.

The council of Mathurâ under the presidency of Skandila, who seems to have revised the Siddhânta.

3. The public reading of the Kalpa Sûtra before king Dhruvasena of Ânandapura, to console him on the death of his son. Ânandapura is identified with Mahâsthâna by Guṇaprabhasûri, and with Badanagara by Samayasundara. Some scholars have assumed, but not proved, that this Dhru asena is identical with one of the Valabhî kings of the same name.

4. The removal of the Paṇṇusaṇa by Kâlakâcârya from the fifth to the fourth Bhâdrapada.

LIFE OF PÂRŚVA

In that period, in that age lived the Arhat Pârśva, the people's favourite[1], the five most important moments of whose life happened when the moon was in conjunction with the asterism Viśâkhâ in Viśâkhâ he descended (from heaven), and having descended thence, entered the womb (of his mother), in Viśâkhâ he was born, in Viśâkhâ, tearing out his hair, he left the house and entered the state of houselessness, in Viśâkhâ he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full, in Viśâkhâ he obtained final liberation (149)

In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, the Arhat Pârśva, the people's favourite, descended from the Prâṇata Kalpa[2], where he had lived for twenty Sâgaropamas, here on the continent Jambûdvîpa, in Bharatavarsha, in the town of Benares, and in the middle of the night when the moon was in conjunction with the asterism Viśâkhâ, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vâmâ, wife of Aśvasena, king (of Benares) (150)

The knowledge of the Arhat Pârśva, the people's

[1] Puruśâdâṇîya, explained who is to be chosen among men because of his preferable karman

[2] This is the tenth world of the gods.

favourite, (about this) was threefold, &c. (repeat §§ 3–95 after making the necessary substitutions, and omitting what exclusively applies to Mahâvîra, all down to) comfortably carried her unborn child. (151)

In that period, in that age the Arhat Pârsva, the people's favourite —after the lapse of nine months and seven and a half days, in the second month of winter in the third fortnight, the dark (fortnight) of Paushya, on its tenth day in the middle of the night when the moon was in conjunction with the asterism Visâkhâ—(Vâmâ) perfectly healthy herself gave birth to a perfectly healthy boy (152)

In that night in which the Arhat Pârsva, the people's favourite, was born &c. (repeat §§ 97–107 with the necessary alterations, all down to) therefore shall the name of our boy be Pârsva (153 154)

The Arhat Pârsva, the people's favourite, clever with the aspirations of a clever man, of great beauty controlling his senses lucky and modest, lived thirty years as a householder Then the Laukântika gods, following the established custom, addressed him with these kind, pleasing &c. sweet, and soft words (155)

Victory victory to thee, gladdener of the world! (see § 111 down to) Thus they raised the shout of victory (156) Before the Arhat Pârsva, the people's favourite, had adopted the life of a householder &c. (see § 112 down to) indigent persons.

As regards the construction of this passage compare § 96 note 1

This name was given him because before his birth his mother lying on her couch, saw in the dark a black serpent crawling about. This is the account given by the commentator who forgets to tell us how it comes to bear on the name Pârsva.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlâ, followed on his way by a train of gods, men, and Asuras, &c (Pârsva) went right through the town of Benares to the park called Âsramapada, and proceeded to the excellent tree Asoka There, &c (see § 116, down to) five handfuls

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c (see § 117, down to) animals (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c (see §§ 118–120, down to) meditated upon himself for eighty-three days

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c (see § 120, down to) highest knowledge and intuition called Kevala, &c (see § 121, down to) moment (159)

The Arhat Pârsva, the people's favourite, had eight Ganas and eight Gaṇadharas (enumerated in a Sloka)

Subha and Âryaghosha, Vaslish/ka[1] and Brahma Ârin Saumya and Sridhara, Virabhadra and Yasas. (160)

The Arhat Pârsva, the people's favourite, had an excellent community of sixteen thousand Sramanas with Âryadatta[2] at their head (161) thirty-eight thousand nuns with Pushpa/ûlâ at their head (162) one hundred and sixty-four thousand lay votaries with Suvrata at their head (163) three hundred and twenty-seven thousand female lay votaries with Sunandâ at their head (164) three hundred and fifty sages who knew the fourteen Pûrvas, &c. (see § 138) (165) fourteen hundred sages who were possessed of the Avadhi knowledge one thousand Kevalins eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth. (166)

The Arhat Pârsva, the people's favourite, instituted two epochs in his capacity of a Maker of an end the epoch relating to generations and the epoch relating to psychical condition the former ended in the fourth generation, the latter in the third year of his Kevalship. (167)

In that period, in that age the Arhat Pârsva, the people's favourite, lived thirty years as a householder eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Sramana, and a hundred years on the whole.

C. has Vasitha, i. e. Vasishtha. Âryadinna in the original.

When his fourfold Karman[1] was exhausted and in this Avasarpi*n*î era the greater part of the Du*h*sha-masushamâ period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of *S*râva*n*a, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Vi*s*âkhâ, (Pâr*s*va), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, &c (all down to) freed from all pains (168)

Since the time that the Arhat Pâr*s*va, the people's favourite, died, &c (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year (169)

End of the Life of Pâr*s*va.

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[1] See § 147

LIFE OF ARISHṬANEMI

In that period, in that age lived the Arhat Arishṭanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism *Kitrâ*. In *Kitrâ* he descended from heaven, &c. (see § 149 down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of *Kârttika*, on its twelfth day the Arhat Arishṭanemi descended from the great Vimâna, called Aparâgita, where he had lived for thirty-six Sâgaropamas, here on the continent *Gambûdvîpa*, in Bharatavarsha, in the town of *Sauripura* and in the middle of the night when the moon was in conjunction with the asterism *Kitrâ*, he took the form of an embryo in the womb of the queen *Sivâ*, wife of the king Samudravigaya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishṭanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of *Srâvana*, on its fifth day &c.—(*Sivâ*) perfectly healthy herself, gave birth to a perfectly healthy boy (Repeat the account of the birth, substituting the name Samudra

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The Prâkrit form is Soriyapura, which would correspond to Sanskrit Saurikapura. It is, of course, *Krishṇa's* town.

vigaya, all down to) therefore shall the name of our boy be Arish*t*anemi[1]

The Arhat Arish*t*anemi, clever, &c (see §§ 155–157, all down to) indigent persons (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of *S*râva*n*a, on its sixth day riding in his palankin called Uttarakurâ, and followed on his way by a train of gods, men, and Asuras, &c (Arish*t*anemi) went right through the town of Dvârâvatî to the park called Revatika, and proceeded to the excellent A*s*oka tree There, &c (see § 116, down to) five handfuls When the moon was in conjunction with the asterism *K*itrâ, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness (173)

The Arhat Arish*t*anemi for fifty-four days neglected his body, &c. (see §§ 117–120) During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Â*s*vina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism *K*itrâ—(Arish*t*anemi) under a Ve*t*asa[2] tree on the summit of mount Girnâr[3], after fasting three and a half days without drinking water, &c., obtained infinite, &c, highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (174)

[1] His mother saw in a dream a nemi, the outer rim of a wheel, which consisted of rish*t*a stones flying up to the sky Hence the name Arish*t*anemi.

[2] Va*t*a in some MSS , it is the Banyan tree

[3] Ugginta in the original.

LIFE OF ARISHṬANEMI

In that period, in that age lived the Arhat Arishṭanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism *Kitrâ*. In *Kitrâ* he descended from heaven, &c. (see § 149 down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kârttika, on its twelfth day the Arhat Arishṭanemi descended from the great Vimâna, called Aparâgita, where he had lived for thirty-six Sâgaropamas, here on the continent *Gambûdvîpa*, in Bharatavarsha, in the town of *Sauripura* and in the middle of the night when the moon was in conjunction with the asterism *Kitrâ*, he took the form of an embryo in the womb of the queen *Sivâ*, wife of the king Samudravigaya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishṭanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of *Srâvana*, on its fifth day &c.—(*Sivâ*), perfectly healthy herself, gave birth to a perfectly healthy boy (Repeat the account of the birth, substituting the name Samudra

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The Prâkrit form is Sorîyapura, which would correspond to Sanskrit Saurikapura. It is, of course, Kṛishṇa's town.

vigaya, all down to) therefore shall the name of our boy be Arish*t*anemi[1]

The Arhat Arish*t*anemi, clever, &c (see §§ 155–157, all down to) indigent persons (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of *S*râva*n*a, on its sixth day riding in his palankin called Uttarakurâ, and followed on his way by a train of gods, men, and Asuras, &c. (Arish*t*anemi) went right through the town of Dvâravatî to the park called Revatika, and proceeded to the excellent A*s*oka tree There, &c (see § 116, down to) five handfuls When the moon was in conjunction with the asterism *K*itrâ, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness (173)

The Arhat Arish*t*anemi for fifty-four days neglected his body, &c. (see §§ 117–120) During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Â*s*vina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism *K*itrâ—(Arish*t*anemi) under a Ve*t*a[2] [illegible] on the summit of mount Girnâr[3], after [illegible] three and a half days without drinking [illegible] obtained infinite, &c, highest knowledge [illegible] tuition called Kevala, &c (see § 12[illegible] [illegible] moment (174)

[1] His mother saw in a dream a nemi, [illegible] which consisted of rish*t*a stones flying [illegible] name Arish*t*anemi.

[2] Va*t*a in some MSS, it is the Ba[illegible]

[3] Ugginta in the original.

The Arhat Arishṭanemi had eighteen Gaṇas and eighteen Gaṇadharas. (175)

The Arhat Arishṭanemi had an excellent community of eighteen thousand *Sramaṇas* with Varadatta at their head (176) forty thousand nuns with Ârya Yakshiṇî at their head (177) one hundred and sixty-nine thousand lay votaries with Nanda at their head (178) three hundred and thirty-six thousand[1] female lay votaries with Mahâsuvratâ at their head (179) four hundred sages who knew the fourteen Pûrvas, &c. (180) fifteen hundred sages who were possessed of the Avadhi knowledge fifteen hundred Kevalins fifteen hundred sages who could transform themselves one thousand sages of vast intellect eight hundred professors sixteen hundred sages in their last birth fifteen hundred male and three thousand female disciples who had reached perfection.

The Arhat Arishṭanemi instituted, &c. (see § 146 down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevalship. (181)

In that period, in that age the Arhat Arishṭanemi lived three centuries as a prince, fifty four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a *Sramaṇa*, a thousand years on the whole. When his fourfold Karman was exhausted and in this Avasarpiṇî era a great part of the Dushamasushamâ period had elapsed, in the fourth month of summer in the eighth fortnight, the light (fortnight) of Ashâḍha, on its eighth day in the middle of the night when the moon was in conjunction with the asterism Ârtrâ, (Arishṭanemi), after fasting a month

[1] Read thirty-six in the printed text.

without drinking water, on the summit of mount Girnar, in the company of five hundred and thirty-six monks, in a squatting position, died, &c (all down to) freed from all pains (182)

Since the time that the Arhat Arish/anemi died, &c (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year (183)

End of the Life of Arish/anemi

EPOCHS OF THE INTERMEDIATE TÎRTHAKARAS.

Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eighteth year[1] (184) Since the death of Munisuvrata this is the year 1 184 980. Since Malli this is the year 6 584,980. Ara died 10 000 000 years before Malli Kunthu a quarter of a Palyopama before Malli *Sânti* three-quarters of a Palyopama Dharma three Sâgaropamas before Malli Ananta seven Sâgaropamas before Malli Vimala sixteen Sâgaropamas before Malli Vâsupûgya forty Sâgaropamas before Malli *Sreyâmsa* a hundred Sâgaropamas before Malli. *Sîtala* died a krore of Sâgaropamas, less 42,003 years and eight and a half months, before the death of Vîra. Suvidhi surnamed Pushpadanta, died ten krores of Sâgaropamas before *Sîtala* *Kandra*prabha a hundred krores of Sâgaropamas before *Sîtala* Supârsva a thousand krores of Sâgaropamas before *Sîtala* Padmaprabha ten thousand krores of Sâgaropamas before *Sîtala* Sumati one hundred thousand krores of Sâgaropamas before *Sîtala* Abhinandana one million krores of Sâgaropamas before *Sîtala* Sambhava two million krores of Sâgaropamas before *Sîtala* *Agita* five million krores of Sâgaropamas before *Sîtala*. (185–203)

The numbers are given in the same way as in § 83. I have abridged these tedious accounts. All Tîrthakaras except Mahâvîra have the title Arhat, which I have dropped in the sequel.

Read Malli (for Mali) in the printed edition of the text.

LIFE OF *RI*SHABHA

In that period, in that age lived the Arhat *Ri*shabha, the Kosalian[1], four important moments of whose life happened when the moon was in conjunction with the asterism Uttarâshâ*dh*â, the fifth, when in conjunction with Abhigit (204) in Uttarâshâ*dh*â he descended from heaven, &c (all down to) in Abhigit he obtained final liberation (205)

In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of Âshâ*dh*a on its fourth day, the Arhat *Ri*shabha, the Kosalian, descended from the great Vimâna called Sarvârthasiddha, where he had lived for thirty-three Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in Ikshvâkubhûmi, and in the middle of the night, &c, he took the form of an embryo in the womb of Marudevî, wife of the patriarch[2] Nâbhi (206)

The knowledge of the Arhat *Ri*shabha about this, &c (all as in the case of Mahâvîra, but note the following differences the first dream is a bull 'coming forward with his face,' the other (mothers of Tîrthakaras see first) an elephant. She (Marudevî) relates them to Nâbhi, the patriarch, there

[1] Kosalya=Kausalika. He is thus called because he was born in Kosalâ or Ayodhyâ

[2] Kulakara, these Kulakaras were the first kings and founders of families at the time when the rest of mankind were 'Yugalins' The first Kulakara was Vimalavâhana, the seventh and last of the line Nâbhi.

are no interpreters of dreams Nâbhi the patriarch himself interprets them). (207)

In that period, in that age the Arhat *Rishabha*, the Kosalian,—in the first month of summer in the first fortnight, the dark (fortnight) of *Kaitra*, on its eighth day &c.,—(Marudevi), perfectly healthy her self, gave birth to a perfectly healthy boy (208)

(The circumstances connected with the birth of *Rishabha* are the same as in the case of that of Mahâvîra, only that the contents of §§ 100 and 101 do not apply to the present case.) (209)

The Arhat *Rishabha*, the Kosalian, belonged to the *Kâsyapa* gotra, and he had five names *Rishabha*, First King First Mendicant, First *Gina*, and First Tîrthakara. (210)

The Arhat *Rishabha*, the Kosalian, clever with the aspirations of a clever man, of great beauty controlling (his senses) lucky and modest, lived two millions of former years[1] as a prince, and six millions three hundred thousand former years as a king During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men At last he anointed his

See Âkârânga Sûtra I, 6, 3, § 8 note 1

The arts, as those of the potter blacksmith, painter weaver and barber each of which five principal arts is subdivided into twenty branches, are inventions and must be taught; while the occupations, agriculture, trade &c. ha everywhere developed, as it were, of themselves. The accomplishments of women are dancing, singing, &c. The commentator adds to these a detailed list of those questionable accomplishments which Vâtsyâyana has so curiously described, and refers the reader to the *G* jamangala for further details. The latter work, a still extant commentary on the

hundred sons as kings, and gave each a kingdom Then the Laukântika god, following the established custom, &c (see §§ 110–112, down to) indigent persons In the first month of summer, in the first fortnight, the dark (fortnight) of *K*aitra, on its eighth day, in the latter part of the day, riding in his palankin called Sudarsanâ, followed on his way by a train of gods, men, and Asuras, &c (*R*ishabha) went right through the town Vinîtâ to the park called Siddhârtha Vana, and proceeded to the excellent tree A*s*oka There, &c (see § 116, down to) four handfuls When the moon was in conjunction with the asterism Ashâ*dh*â, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and Kshatriyas, he tore out his hair, and leaving the house entered the state of houselessness (211)

The Arhat *R*ishabha, the Ko*s*alian, for one thousand years neglected his body, &c (see §§ 117–120, down to) meditated upon himself for one thousand years Thereupon—it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of Phâlguna, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism Ashâ*dh*â, outside of the town Purimatâla, in the park called *S*aka*t*amukha, under the excellent tree Nyagrodha—(*R*ishabha) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c (see § 120, down to) highest knowledge and intuition called Kevala, &c (see § 121, down to) moment. (212)

Kâma Sûtra, must therefore be older than 1307, the date of *G*inaprabhamuni's commentary on the Kalpa Sûtra.

The Arhat *Rishabha*, the Kosalian, had eighty-four Gaṇas and eighty-four Gaṇadharas. (213)

The Arhat *Rishabha*, the Kosalian, had an excellent community of eighty-four thousand *Sramaṇas* with *Rishabhasena* at their head (214) three hundred thousand nuns with Brahmîsundarî at their head (215) three hundred and five thousand lay votaries with *Sreyâṁsa* at their head (216) five hundred and fifty-four thousand female lay votaries with Subhadrâ at their head (217) four thousand seven hundred and fifty sages who knew the fourteen Pûrvas, &c. (218) nine thousand sages who were possessed of the Avadhi knowledge (219) twenty thousand Kevalins (220) twenty thousand six hundred sages who could transform themselves (221) twelve thousand six hundred and fifty sages of vast intellect, &c. (222) twelve thousand six hundred and fifty professors (223) twenty thousand male and forty thousand female disciples who had reached perfection (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat *Rishabha*, the Kosalian, instituted, &c. (see § 146 down to) the former ended after numberless generations, the latter from the next Muhûrta after his Kevalship. (226)

In that period, in that age the Arhat *Rishabha*, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king together eight millions three hundred thousand former years as a householder a thousand (former) years in a state inferior to perfection nine and-ninety thousand former years as a Kevalin together a hundred thousand former years as a *Sramaṇa*, and eight

millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpiṇî era the Sushamaduḥshamâ period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Mâgha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigit, (Ṛishabha), after fasting six and a half days without drinking water, on the summit of mount Ashṭâpada, in the company of ten thousand monks in the Samparyanka position, died, &c (all down to) freed from all pains (227)

Since the time that the Arhat Ṛishabha, the Kosalian, died, &c (all down to) freed from all pains, three years and eight and a half months elapsed, thereupon one koṭi of koṭis of Sâgaropamas, less forty-two thousand and three years and eight and a half months, elapsed At that time the Venerable Ascetic Mahâvîra died, after his Nirvâṇa nine centuries elapsed, of the tenth century this is the eightieth year

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End of the Life of Ṛishabha.

End of the Lives of the Ginas

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three hundred *S*rama*n*as each[1]. Therefore, Sir, has it been said that the Venerable Ascetic Mahâvîra had nine Ga*n*as, but eleven Ga*n*adharas' (1)

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The Venerable Ascetic Mahâvîra was of the Kâ*s*yapa gotra His disciple was[2]

1. Ârya Sudharman of the Agnive*s*yâyana gotra,
2 Ârya *G*ambûnâman of the Kâ*s*yapa gotra,
3 Ârya Prabhava of the Kâtyâyana gotra,
4. Ârya *S*ayyambha, father of Manaka, was of the Vatsa gotra,
5 Ârya Ya*s*obhadra of the Tungikâyana gotra (3)

In the short redaction the list of Sthaviras after Ârya Ya*s*obhadra is the following

6 Ârya Sambhûtavi*g*aya of the Mâ*th*ara gotra and Ârya Bhadrabâhu of the Prâ*k*îna gotra,
7 Ârya Sthûlabhadra of the Gautama gotra,
8 1 Ârya Mahâgiri of the Ailâpatya gotra and

[1] The sum total of *S*rama*n*as is therefore 4711, while in § 134 it is stated to have been 14,000

[2] I only give the facts. The names of those Sthaviras who continue the line are spaced The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prâkrit form in brackets.

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Some spell this name Maṇḍitaputra; he and Mauryaputra were sons of the same mother Vijayadevî, but different fathers; the former of Dhanadeva, the other of Maurya. I do not know any legend which connects this Maurya with king of the Maurya dynasty which besides would be impossible from a chronological point of view

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ii. Ârya Suhastin of the Vâsishṭha gotra

9. Susthita and Supratibuddha, surnamed Koṭika and Kâkandaka, of the Vyâghrâpatya gotra

10. Ârya Indradatta (Indadinna) of the Kauśika gotra

11 Ârya Datta (Dinna) of the Gautama gotra

12 Ârya Siṁhagiri *Gâtismara* of the Kauśika gotra

13. Ârya Vagra of the Gautama gotra

14. Ârya Vagrasena of the Uttarshṭa gotra[1]

He had four disciples Ârya Nâgila, Ârya Padmila, Ârya *Gayanta*, and Ârya Tâpasa, each of whom founded a *Sâkhâ* called after his name, viz. the Âryanâgilâ *Sâkhâ*, the Âryapadmilâ *Sâkhâ*, the Âryagayantî *Sâkhâ*, and the Âryatâpasî *Sâkhâ*. (4)

In the detailed redaction the list of Sthaviras after Ârya Yaśobhadra is the following

6. 1. Ârya Bhadrabâhu of the *Prâchîna* gotra, who had four disciples of the Kâśyapa gotra

a. Godâsa, founder of the Godâsa Gaṇa[2] which was divided into four *Sâkhâs*

α. The Tâmraliptikâ *Sâkhâ*,

β. The Koṭivarshîyâ *Sâkhâ*,

γ The Puṇḍravardhanîyâ *Sâkhâ*, and

He is left out in some MSS.

It is not quite clear what is meant by Gaṇa, Kula, and *Sâkhâ*. Gaṇa designates the school which is derived from one teacher; Kula the succession of teachers in one line; *Sâkhâ* the lines which branch off from each teacher. These terms seem to be disused in modern times, for the four principal divisions called after Nâgendra, *Candra*, Nirvṛiti, and Vidyâdhara are generally called Kulas, but also occasionally *Sâkhâs*. They go back to Vagra according to some, to Vagrasena according to others. The modern Gachchha appears equivalent with the ancient Gaṇa.

δ The Dâsîkharba*t*ikâ *S*akhâ.
b Agnidatta,
c *G*anadatta,
d Somadatta
11 Ârya Sambhutavi*g*aya of the Mâ*th*ara gotra, who had twelve disciples
7 a Nandanabhadra,
b Upananda,
c Tishyabhadra[1],
d Ya*s*obhadra,
e Sumanobhadra[2],
f Ma*n*ibhadra,
g Pu*n*yabhadra[3],
h Sthûlabhadra of the Gautama gotra,
i *Ri*gumati,
k *G*ambû,
l Dîrghabhadra, and
m Pâ*nd*ubhadra,
and seven female disciples
a Yakshâ,
b Yakshadattâ (Yakshadinnâ),
c Bhûtâ,
d Bhûtadattâ (Bhûtadinnâ),
e Senâ (also E*n*â),
f Ve*n*â,
g Re*n*â.
8 1 Ârya Mahâgiri of the Ailâpatya gotra, who had eight disciples
a Uttara,
b Balissaha, who both together founded the Uttarabalissaha Ga*n*a, which was divided into four *S*akhâs

[1] Tisabhadda, translated Tindasabhadra.
[2] Or Sumanabhadra
[3] Or Pûr*m*bhadra.

α. Kausambikâ,
β. Sautaptikâ (Pr Soittiyâ)
γ Kauṭumbinî (or Kuṇḍadhari),
δ. Kandanâgarî.
c. Dhanarddhi (Pr Dhaṇaddha)
d. Sirarddhi (Pr Siriddha)
e. Kodiṇya,
f. Nâga,
g Nâgaputra,
h. Khaluka Rohagupta of the Kaurika gotra, founder of the Trairâśika Śâkhâ.
ii. Ârya Suhastin[1] of the Vâsishṭha gotra, who had twelve disciples
9. a. Ârya Rohaṇa of the Kâśyapa gotra, founder of the Uddeha Gaṇa, which was divided into four Śâkhâs
α. Udumbarikâ (Pr Udumbariggiyâ),
β. Mâsapûrikâ,
γ Matipatrikâ,
δ Pûrṇapatrikâ (Pr Punnapattiyâ, Panna Sunna or Suvanna?)
and into six Kulas
α Nâgabhûta,
β Somabhûta,
γ Ullagakka (or Ârdrakakka ?)
δ Hastilipta (Pr Hatthilligga),
ε Nândika (Pr Nandigga),
ζ Parihâsaka.

Suhastin is said to have converted Sampratî, grandson and successor of Aśoka. The correctness of this statement is open to doubt but at any rate Suhastin must have been one of the most important patriarchs, for under and immediately after him the spread of Gainism must have been uncommonly rapid, as is proved by the great number of Kulas and Śâkhâs at that time.

b Bhadrayasas of the Bhâradvaga gotra, who founded the Uduvâtika Gana, which was divided into four Sakhâs

α Kampiyikâ (Pr. Kampiggiyâ),

β Bhadriyikâ (Pr Bhaddiggiyâ),

γ Kâkandikâ,

δ Mekhaliyikâ (Pr Mehaliggiyâ),

and into three Kulas

α′ Bhadrayaska (Pr Bhaddagasiya),

β′ Bhadraguptika,

γ′ Yasobhadra (Pr Gasabhadda)

c Megha

d Kâmarddhi (Pr Kâmiddhi) of the Kundala gotra, who founded the Vesavâtika Gana, which was divided into four Sâkhâs

α Srâvastikâ,

β Râgyapâlikâ (Pr Raggapâliyâ),

γ Antarañgikâ (Pr Antariggiyâ),

δ Kshemaliptikâ (Pr Khemaliggiyâ)

and into four Kulas

α′ Ganika,

β′ Maighika,

γ′ Kâmarddhika,

δ′ Indrapuraka.

e Srigupta of the Hârita gotra, founder of the Kârana Gana, which was divided into four Sâkhâs

α Hâritamâlâkârî,

β Samkâsikâ,

γ Gavedhukâ,

δ Vagranâgarî,

and into seven Kulas

α′ Vâtsaliya (Pr Vakkhaligga),

β′ Pritidharmika,
γ Hârîdraka (Pr Hâliggâ)
δ′ Pushyamitrika (Pr Pûsamittiggâ)
ε Mâlyaka (Pr Mâliggâ),
ζ′ Âryakeṭaka,
η Kṛishṇasakha (Pr Kanhasaha).

f Ṛishigupta Kâkandaka of the Vâsishṭka gotra founder of the Mânava Gaṇa, which was divided into four Śâkhâs
α. Kâśyapîyâ (Pr Kâsaviggiyâ)
β Gautamîyâ (Pr Goyameggiyâ),
γ Vâsishṭhîyâ (Pr Vâsiṭṭhiyâ),
δ Saurâshṭrikâ
and into three Kulas
α Ṛishigupṭika,
β′ Ṛishidattika,
γ Abhiyaraṇa.

g and h. Susthita and Supratibuddha, surnamed Kauśika and Kâkandaka, of the Vyâghrâpatya gotra, founders of the Kauśika Gaṇa, which was divided into four Śâkhâs
α. Uṭṭânâgarî
β Vidyâdharî,
γ Vajrî,
δ Madhyamikâ (Pr Maggihimilla)
and into four Kulas
α Brahmaliptaka (Pr Bambhaliggâ)
β′ Vâtsalîya (Pr Vaccha liggâ, cf. e. α),
γ Vânîya (Pr Vâniggâ),
δ′ Prasnavâhanaka.

Both Sthaviras had together five disciples

10 a. Ârya Indradatta (Pr Indadinna) of the Kâśyapa gotra,

b Priyagantha, founder of the Madhyamâ *S*âkhâ,

c Vidyâdharagopâla of the Kâ*s*yapa gotra, founder of the Vidyâdhari *S*âkhâ,

d *Ri*shidatta,

e Arhaddatta (Pr Arihadatta)

11 Âr y a Da t t a (Pr Dinna) of the Gautama gotra, who had two disciples

12 i Âr y a *S*ântisenika of the Mâ*th*ara gotra, founder of the U*kk*anâgarî *S*âkhâ who had four disciples

a Âr y a Senika, founder of the Âryasenikâ *S*âkhâ,

b Âr y a Tâpasa, founder of the Âryatâpasî *S*âkhâ,

c Âr y a Kubera, founder of the Âryakuberâ *S*âkhâ, and

d Âr y a *Ri*shipâlita, founder of the Ârya*ri*-shipâlitâ *S*âkhâ

ii Âr y a Si*m*hagiri *G*âtismara of the Gautama gotra, who had four disciples

13 a Dhanagiri,

b Âr y a Samita of the Gautama gotra, founder of the Brahmadvîpikâ *S*âkhâ,

c Âr y a Va*g*ra of the Gautama gotra, founder of the Âryava*g*râ *S*âkhâ,

d Arhaddatta (Pr Arihâdinna)

14 i Âr y a Va*g*rasena, founder of the Âryanâgilâ *S*âkhâ,

ii Âr y a Padma, founder of the Âryapadmâ *S*âkhâ,

iii Âr y a Ratha of the Vatsa gotra, founder of the Ârya*g*ayantî *S*âkhâ

15 Âr y a Pushyagiri of the Kausika gotra

16 Arya Phalgumitra of the Gautama gotra.
17 Arya Dhanagiri of the Vâsish*th*a gotra.
18 Arya *S*ivabhûti of the Kautsa gotra.
19. Arya Bhadra of the Kâsyapa gotra.
20. Arya Nakshatra of the Kâsyapa gotra.
21 Arya Raksha of the Kâsyapa gotra.
22 Arya Nâga of the Gautama gotra.
23. Arya *G*ehila[1] of the Vâsish*th*a gotra.
24 Arya Vishnu of the Mâ*th*ara gotra
25 Arya Kâlaka of the Gautama gotra.
26 Arya Sampalita and Bhadra, both of the Gautama gotra.
27 Arya Vriddha of the Gautama gotra.
28. Arya Sañghapâlita of the Gautama gotra.
29 Arya Hastin of the Kâsyapa gotra.
30. Arya Dharma of the Suvrata gotra.
31 Arya Simha of the Kâsyapa gotra.
32 Arya Dharma of the Kâsyapa gotra.
33. Arya *S*ândilya[1]

A various reading has *Gettila* *Gyeshtha*.

This list in prose from 17 down to 33 is wanting in some MSS I think that *S*ândilya is the same as Skandila, who was president of the council of Mathurâ, which seems to have been the rival of that in Valabhî; see notes to my edition of the Kalpa Sûtra, p 7

It deserves to be noticed that the gotra of *S*ândilya is not given, while that of the remaining Sthaviras is specialised. This seems to prove that his name is later addition to the list.

After the prose list all MSS have eight gâthâs, in which the names 6–3 given above, are repeated Instead of translating these verses, which contain little more than a string of names, I only note down the differences from the above list After 18 is added Durgaya Krishna, a Kanika Nakshatra is shortened, metri causa, to Nakkha the gotra of Sanghapâlita is Kâsyapa instead of Gautama; after 30 are inserted Hasta of the Kâsyapa gotra and Dharma.

After these gâthâs follow 8 more which are wanting in some MSS and are not commented upon. The last (14th) gâthâ is

Bowing down my head, I pay my reverence to the Sthavira *G*ambû of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge ix

I prostrate myself before the Sthavira Nandita of Ka*s*yapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct x

Then I adore the Kshamâ*s*rama*n*a De*s*iga*n*in of the Ka*s*yapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue xi

Then I prostrate myself before the Kshamâ*s*rama*n*a Sthiragupta of the Vâtsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue xii

Then I adore the Sthavira prince, Dharma, the virtuous Ga*n*in, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues[1] xiii

I revere the Kshamâ*s*rama*n*a Devarddhi of the Kâ*s*yapa gotra, who wears, as it were, the jewel of the right understanding of the Sûtras, and possesses the virtues of patience, self-restraint, and clemency xiv

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End of the List of the Sthaviras

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found in all MSS It brings the list down to the president of the council of Valabhî (The translation of the gâthâs ix–xiv is given in full in the text)

[1] The Sthaviras named in verses ix–xiii are probably not to be regarded as following each other in a continuous line, but rather as famous Sthaviras praised here for some reason or other (ûgârtham) At least the first, *G*ambû, seems to be the same with *G*ambû, the second of the list, who was also a Kâ*s*yapa

16 Ârya Phalgumitra of the Gautama gotra.
17 Ârya Dhanagiri of the Vâsishṭha gotra.
18 Ârya Śivabhûti of the Kautsa gotra.
19. Ârya Bhadra of the Kâśyapa gotra.
20. Ârya Nakshatra of the Kâśyapa gotra.
21 Ârya Raksha of the Kâśyapa gotra.
22. Ârya Nâga of the Gautama gotra.
23. Ârya Gehila[1] of the Vâsishṭha gotra.
24 Ârya Vishṇu of the Mâṭhara gotra.
25 Ârya Kâlaka of the Gautama gotra.
26 Ârya Sampalita and Bhadra, both of the Gautama gotra.
27 Ârya Vriddha of the Gautama gotra.
28 Ârya Sanghapâlita of the Gautama gotra.
29 Ârya Hastin of the Kâśyapa gotra.
30. Ârya Dharma of the Suvrata gotra.
31 Ârya Siṁha of the Kâśyapa gotra.
32 Ârya Dharma of the Kâśyapa gotra.
33 Ârya Śâṇḍilya

A various reading has *Goṭṭhila* *Gohila*

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After these gâthâs follow 8 more which are wanting in some MSS and are not commented upon. The last (14th) gâthâ is

so the Sthaviras have done (5) As they have done, so do the Nirgrantha *S*rama*n*as of the present time (6)

As they do, so our masters, teachers, &c do (7) As they do, so do we commence the Pa*gg*usan after a month and twenty nights of the rainy season have elapsed It is allowed to commence the Pa*gg*usan earlier, but not after that time (8)

2 Monks or nuns during the Pa*gg*usan are allowed to regard their residence as extending a Yo*g*ana and a Kro*s*a all around, and to live there for a moderate time (9)

3 During the Pa*gg*usan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yo*g*ana and a Kro*s*a (from their lodgings) (10) If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yo*g*ana and a Kro*s*a (11) But if the river is like the Erâvatî near Ku*n*âlâ, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yo*g*ana and a Kro*s*a (12) But where that is impossible, it is not allowed to travel for a Yo*g*ana and a Kro*s*a (13)

4. During the Pa*gg*usan the Â*k*ârya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself (14) If the Â*k*ârya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give (15) If the Â*k*ârya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food) (16)

5 Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Pa*gg*usan frequently to take the following nine drinks milk,

RULES FOR YATIS[1]

1 In that period, in that age the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

Why has it been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed? (1)

Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw) smeared them (with cowdung) levelled, smoothed, or perfumed them (or the floor of them) have dug gutters and drains have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (2)

As the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Gaṇadharas commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (3) As the Gaṇadharas have done, so the disciples of the Gaṇadharas have done. (4) As they have done,

[1] Sîmâhîrî.

alms, except when he does services for the Âkârya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age[1] (20) To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies Having gone out in the morning, he should eat and drink[2] his pure dinner, then he should clean and rub his alms-bowl If his dinner was sufficient, he should rest content with it for that day, if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms (21) A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms (22) A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms (23) A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms (24)

9 A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks water used for watering flour, sesamum, or rice[3] A monk who eats one meal

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[1] I e on whose belly, armpits, lips, &c hair has not yet grown The last part is also explained except an Âkârya, teacher, ascetic, sick monk, and novice

[2] Pikkâ is the reading of the commentaries

[3] Cf. Âkârânga Sûtra II, 1, 7, § 7 The definitions given in our commentary are the following the first is water mixed with flour, or water used for washing the hands after kneading flour, the

thick sour milk, fresh butter clarified butter oil, sugar honey liquor and meat. (17)

6 During the Paggusan a collector of alms might ask (the Âkârya) Sir is (anything of the just mentioned articles) required for the sick man? he (the Âkârya) says, Yes, it is. Then (the sick man) should be asked, How much do you require? The Âkârya says, So much is required for the sick man you must take so much as he told you And he (the collector of alms) should beg and begging he should accept (the required food) Having obtained the quantity ordered he should say No more! Perchance (the giver of food) might ask, Why do you say so Sir? (Then he should answer) Thus much is required for the sick man. Perchance, after that answer the other may say Take it, Sir! You may after (the sick man has got his share) eat it or drink it. Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man. (18)

7 In householders families which are converted, devoted, staunch adherers (to the law), and honour praise, and permit (the visits of monks) Sthaviras, during the Paggusan, are not allowed to ask, Sir have you got such or such a thing? if they do not see it.

Why Sir has this been said? Because a devout householder might buy it or steal it. (19)

8 During the Paggusan a monk eats only one meal a day and should at one fixed[1] time frequent the abodes of householders for the sake of collecting

1 after the sût a and artha paurushî or the religious instruction in the morning

rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms (26) During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked[1], if it is the seventh house from that where they are lodged According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment, but according to others, it is not included in those seven houses (27)

11 During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c, if rain[2], even in the form of a fine spray, falls down (28) During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit[3], then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand (29)

12 During the Paggusan a monk who collects

the donations of food above the fixed number as donations of drink if the latter have not yet reached the fixed number

[1] Samkhadi, the word which, in the Âkârânga Sûtra II, 1, 2, &c, we have translated 'festive entertainment.'

[2] Rain is here and in the sequel called rain-body, i e rain-drops considered as containing life, apkâya

[3] To render kaksha.

on every third day is allowed to accept three kinds of drinks water used for washing sesamum, chaff or barley[1] A monk who during the Paggusan eats one meal on every fourth day is allowed to accept three kinds of water rain-water or sour gruel, or pure (i. e. hot) water A monk who during the Paggusan keeps still more protracted fasts is allowed to accept only one kind of drink hot pure water It must contain no boiled rice A monk who abstains from food altogether is allowed to accept only one kind of drink pure hot water It must contain no boiled rice it must be filtered, not unfiltered it must be a limited quantity not an unlimited one it must be sufficient, not insufficient. (25)

10. A monk who during the Paggusan restricts himself to a certain number of donations[2] is allowed to accept (e. g) five donations of food and five of drink or four of food, and five of drink or five of food, and four of drink. He may accept one donation of salt for seasoning his meat[4] He should

second, water with which squeezed leaves, &c. are sprinkled; the third, water used for washing threshed and winnowed rice (tandula).

Âkârânga Sûtra II, 7 § 8. The first is water used for washing sesamum, or in Mahârâshtra, hulled sesamum the second, water used for washing rice, &c. (vrîhyâdi) the third, water used for washing barley

The commentator says that the body of monks who fast longer than four days is usually inhabited by a deity; this seems to denote, in our language mental derangement as a consequence of starving oneself

Datti. The commentator does not explain this word. It seems to denote the quantity of food or drink which is given by one man.

The one donation of salt is meant to make up the five donations to which the monk confines himself. But he should not reckon

and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged, but he is not allowed to pass the night in the former place (36) During the Paggusan, &c (see § 32, down to) tree (37) It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together (38) During the Paggusan, &c (see § 32, down to) tree It is not allowed that there at the same place should stand together a monk and a lay woman, &c (through the four cases as in § 28) But if there is a fifth person, a Sthavira or a Sthavirâ, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together The same rule applies to a nun and a layman (39)

14 During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so (40)

'Why has this been said, Sir?' 'Because one who collects alms for another without being asked for it, might eat them or not, just as he lists' (41)

15 During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist. (42)

'How has this been said, Sir?' 'Seven places which retain the moisture have been declared the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip'

alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray falls down. (30)

13. During the Paggusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little but they must wear then an under and upper garment. (31) During the Paggusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village[1] or at the foot of a tree. (32) If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse. (33) But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice. (34) If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either He is allowed to accept of what was prepared before his arrival he is not allowed to accept of what was prepared after his arrival. (35) During the Paggusan, &c. (see § 32 down to) tree he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl

[1] Vikâragriha.

the same colour as earth Monks and nuns, &c (see § 44, down to) inspect them Those are the small sprouts

What is understood by small flowers? Small flowers are declared to be of five kinds black, blue, &c There is a kind of small flowers of the same colour as the tree (on which they grow) Monks and nuns, &c (see § 44, down to) inspect them Those are the small flowers

What is understood by small eggs? Small eggs are declared to be of five kinds eggs of biting insects[1], of spiders, of ants, of lizards (or wasps)[2], and of chameleons[3]. Monks and nuns, &c (see § 44, down to) inspect them Those are the small eggs

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests Monks and nuns, &c (see § 44, down to) inspect them Those are the small caves or lairs

What is understood by small moisture? Small moisture is declared to be of five kinds dew, hoar-frost[4], fog, hailstones, and damps Monks and nuns,

[1] Udda*m*sa, mosquitoes, gadflies, bugs

[2] Halikâ, explained by g*r*ihakokila, which I take to mean the same as g*r*ihagolikâ, a kind of lizard, and vrâhma*n*î, a kind of wasps, ditto, of lizards

[3] Hallohaliyâ, which is declared by the commentator to be synonymous with ahilo*d*î, sara*d*î, and kakku*n*dî Of these words only sara*d*î is known, for it seems to be the same with Sanskrit sara*ṭ*a or sara*ṭ*u, 'chameleon, lizard,' and Marâthî sara*ṭ*a, 'hedge-lizard'

[4] Hima*h* styânodaka*h*

But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals. (43)

16 There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew seeds sprouts, flowers, eggs, layers, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds black, blue red yellow and white ones. There is an animalcule called Anuddhari, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings. (44)

What is understood by small mildew? Small mildew has been declared to be of five kinds black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44 down to) inspect this. That is small mildew

What is understood by small seeds? Small seeds are declared to be of five kinds black, blue, &c. There is a kind of small seeds of the same colour as grain[1] Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds black, blue, &c. There is a kind of small sprouts of

Kamlâ.

The same rule applies if a monk wants to undergo some medical cure (49) Also if he wants to do some exalted penance (50) Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless, also if he wants to go out or to enter, to eat food, &c, to ease nature, to learn his daily lêsson, to keep religious vigils—he is not allowed to do it without asking leave (51)

19 If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c, to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, &c) while I frequent the abodes of householders, &c (see above, down to) posture' If that person promises to do it, then he (the monk) is allowed to go, if he does not promise it, then he is not allowed to go (52)

20 During the Paggusan monks or nuns are not allowed to be without their proper bed or bench[1] This is the reason A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and

[1] The commentator translates pîtha, 'stool,' and phalaka, 'bench,' they are of course not the property of the mendicant, but only temporally reserved for his use.

&c. (see § 44, down to) inspect this. That is small moisture. (45)

17 During the Paggusan[1] a monk might wish to frequent the abodes of householders for the sake of collecting alms. He is not allowed to go without asking leave of the teacher or sub-teacher or religious guide, or Sthavira, or head of the Gaṇa, or Gaṇadhara, or founder of the Gaṇa, or whom else he regards as his superior he is allowed to go after having asked leave of one of these persons (in this way) I want with your permission to frequent the abodes of householders for the sake of collecting alms. If he (the superior) grants permission, one is allowed to go If not, one is not allowed to go.

Why has this been said, Sir? The teacher knows how to make good what has been done wrong (46) The same rule applies concerning the visits to temples and leaving the house for easing nature[2] or any other business, also the wandering from village to village. (47)

18 During the Paggusan a monk might wish to take some medicine he is not allowed to take it without asking leave of the teacher &c. (see § 47 down to) founder of the Gaṇa but he is allowed to take it after having asked leave of one of these persons (in this way) I want, Sir with your permission to take some medicine, viz. so much or so often. If he, &c. (see § 46 down to) wrong (48)

The whole of the seventeenth rule holds good not only for the rainy season, but also for the rest of the year (*rituboddhakâle*).

Vihârabhûmi and vikârabhûmi, which in the Âkârâṅga Sûtra I have, according to the explanation of the commentary translated places for study and religious practices.

23 During the Pa*gg*usan monks or nuns should not use harsh words after the commencement of the Pa*gg*usan, if they do, they should be warned 'Reverend brother (or sister), you speak unmannerly' One who (nevertheless) uses harsh words after the commencement of the Pa*gg*usan, should be excluded from the community (58)

24 If, during the Pa*gg*usan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk They should forgive and ask forgiveness, appease and be appeased, and converse without restraint[1] For him who is appeased, there will be success (in control), for him who is not appeased, there will be no success, therefore one should appease one's self 'Why has this been said, Sir?' 'Peace is the essence of monachism' (59)

25 During the Pa*gg*usan monks or nuns should have three lodging-places, (two) for occasional use,

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Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months It usually denotes the conduct of ordinary monks, in opposition to the *Gina*kappa, if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *G*inakalpikas and Sthavirakalpikas. According to the interpretation I have followed the words sa*m*va*kkh*arie vâ therakappe are a sort of colophon to the rules 17–22, and indicate that these rules apply to Sthavirakalpikas, but not exclusively (vâ), as some apply to *G*inakalpikas also The phrase sa*m*va*kkh*ariya therakappa occurs also at the beginning of § 62, and has there a similar meaning

[1] According to the commentary, they should ask each other the meaning of the Sûtras

who is not circumspect in what he does nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control (53) but on the contrary control will be easy to him. (54)

21 During the Paggusan monks or nuns must always inspect three spots where to ease nature not so in the summer and winter as in the rainy season. Why has this been said, Sir? For in the rainy season living beings, grass, seeds, mildew and sprouts frequently come forth. (55)

22 During the Paggusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting box. (56) Monks and nuns, who wear after the Paggusan their hair as short as that of a cow are not allowed to do so during the Paggusan after that night (of the fifth Bhâdrapada) but a monk should shave his head or pluck out his hair Shaving with a razor every month, cutting with scissors every half month, plucking out every six months. (57) This is the conduct chiefly of Sthaviras during the rainy season*

After these words the text has pakkh yâ ârovanâ, which is explained in two ways every half-month the tied strings on the bed should be untied and inspected the same should be done with wicker ork (? davaraka cf. Hindî dauri, basket?) every half month prâyaschitta should be made. The commentator Samayasundara says that these words are not connected with the preceding and following ones their import (paramârtha) should be learned from a well-instructed brother (gîtârtha). I think that pakkhiyâ is not connected with pakshe, half-month, but with kesap kshe, braid of hair tresses the two words, or rather the compound, would in that case denote arrangement of (or in) tresses or braids, and relate to uns who do not, as far as I know sha e their head. A precept for nuns is just what would be expected at this place, after one for monks (âryâ) has been given.

The last words are variously interpreted by the commentators.

23 During the Pa*gg*usan monks or nuns should not use harsh words after the commencement of the Pa*gg*usan, if they do, they should be warned 'Reverend brother (or sister), you speak unmannerly' One who (nevertheless) uses harsh words after the commencement of the Pa*gg*usan, should be excluded from the community (58)

24 If, during the Pa*gg*usan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk They should forgive and ask forgiveness, appease and be appeased, and converse without restraint[1] For him who is appeased, there will be success (in control), for him who is not appeased, there will be no success, therefore one should appease one's self 'Why has this been said, Sir?' 'Peace is the essence of monachism' (59)

25 During the Pa*gg*usan monks or nuns should have three lodging-places, (two) for occasional use,

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Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months It usually denotes the conduct of ordinary monks, in opposition to the *Gina*kappa, if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *G*inakalpikas and Sthavirakalpikas According to the interpretation I have followed the words sa*m*va*kkh*arie vâ therakappe are a sort of colophon to the rules 17–22, and indicate that these rules apply to Sthavirakalpikas, but not exclusively (vâ), as some apply to *G*inakalpikas also The phrase sa*m*va*kkh*ariya therakappa occurs also at the beginning of § 62, and has there a similar meaning

[1] According to the commentary, they should ask each other the meaning of the Sûtras

which must be inspected one for constant use, which must be swept[1] (60)

26 During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. Why has this been said Sir? During the Paggusan the reverend monks frequently undertake austerities an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will under take their search in that direction or intermediate direction (which the ascetic had named them) (61)

27 During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas[2] and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night. (62)

Of those Nirgrantha monks who follow &c. (see Âkârânga Sûtra II 15 v end, down to) these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth

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I deviate from the interpretation of the commentators, who give yâ (or ṭhyâ l), which I have rendered for occasional use, the sense of repeatedly But as they give sâ ggiyâ the meaning used, and as the practice justifies my translation, I am rather confident about the correctness of my conjecture The practice, as related by the commentator is this: The Upâsrayas where the monks live must be swept in the morning, when the monks go out begging, at noon, and in the afternoon at the end of the third prahara; the other two Upâsrayas must be daily inspected, lest somebody else occupy them, and be swept every third day

And this only in case of need, to fetch medicine, &c. In ordinary cases the third rule applies.

none will have to undergo more than seven or eight births (63)

In that period, in that age the Venerable Ascetic Mahâvîra, in the town of Râ*g*ag*r*îha, in the *K*aitya Gu*n*a*s*ilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses; said thus, spoke thus, declared thus, explained thus, he proclaimed again and again the Lecture called Paryusha*n*âkalpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning.

Thus I say (64)

End of the Rules for Yatis

End of the Kalpa Sûtra.

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST

CONSONANTS.	MISSIONARY ALPHABET I Class	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew	Chinese.
Gutturales										
1 Tenuis	k			क	[illegible]	[illegible]	ک	ك	ק	k
2 „ aspirata	kh			ख	[illegible]	[illegible]	[illegible]		ח	kh
3 Media	g			ग	[illegible]	[illegible]	[illegible]		ג	
4 „ aspirata	gh			घ	[illegible]	[illegible]	گ	ق	ת	
5 Gutturo-labialis	q				. .					.
6 Nasalis	ñ (ng)			ङ	ङ (ng) / ङ (ং)					
7 Spiritus asper	h			ह	ह (ह hv)	ه	ه	ه	ה	h, hs
8 „ lenis	'						ا	ا	א	
9 „ asper faucalis	'h						ح	ح	ח	
10 „ lenis faucalis	'h						ع	ع	ע	
11 „ asper fricatus		'h					ح	ح		
12 „ lenis fricatus		'h			.					.
Gutturales modificatae (palatales, &c.)										
13 Tenuis		k		च	[illegible]	[illegible]	چ	.		l
14 „ aspirata		kh		छ						kh
15 Media		g		ज	[illegible]	[illegible]	ج	ج		
16 „ aspirata		gh		झ			ج	ج		
17 „ Nasalis	.	ñ		ञ						

CONSONANTS (continued)	Cuneiform			Sam. Lab.	Zend	Pahlavi	Pazend	Arabic	Hebrew	Chinese
	Cons.	Cons.	III Cons.							
18 Semivocalis	y			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		y
19 Spiritus asper		(y)								
20 " lenis		(y)								
21 asper assibilatus		s		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		
22 lenis assibilatus					[illegible]	[illegible]	[illegible]			
Dentales.										
23 Tenuis	t			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	t
24 aspirata	th			[illegible]	[illegible]				[illegible]	th
25 assibilata			TH				[illegible]	[illegible]		
26 Media	d			[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	
27 aspirata	dh			[illegible]	[illegible]				[illegible]	
28 assibilata			DH				[illegible]	[illegible]		
29 Nasalis	n			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	n
30 Semivocalis	l			[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	l
31 " mollis 1		l		[illegible]						
32 " mollis 2										
33 Spiritus asper 1	s			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	s
34 " asper 2			s (S)						[illegible]	
35 " lenis					[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
36 asperrimus 1			(j)				[illegible]	[illegible]	[illegible]	[illegible]
37 " asperrimus 2			s (j)				[illegible]			

Dontales modificatae (linguales, &c.)										
38 Tenuis		*t*		ट	ट	ट	ট	ট	ট	
39 „ aspirata		*th*		ठ	ठ	ठ	ঠ	ঠ	ঠ	
40 Media		*d*		ड	ड	ड	ড	ড	ড	
41 „ aspirata		*dh*		ढ	ढ	ढ	ঢ	ঢ	ঢ	
42 Nasalis		*n*		ण	ण	ण	ণ	ণ	ণ	
43 Semivocalis	r	.		र	र	र	র	র	র	.
44 „ fricata	.	*r*								r
45 „ diacritica			R							.
46 Spiritus asper	sh	.		ष	ष	ष	ষ	ষ	ষ	sh
47 „ lenis	zh									.
Labiales										
48 Tenuis	p	.		प	प	प	প	প	প	p
49 „ aspirata	ph			फ	फ	फ	ফ	ফ	ফ	ph
50 Media	b			ब	ब	ब	ব	ব	ব	.
51 „ aspirata	bh			भ	भ	भ	ভ	ভ	ভ	
52 Tenuissima		*p*								
53 Nasalis	m			म	म	म	ম	ম	ম	m
54 Semivocalis	w									w
55 „ aspirata	hw									.
56 Spiritus asper	f									f
57 „ lenis	v			व	व	व	ব	ব	ব	.
58 Anusvâra		*m*		ं	ं	ं	ং	ং	ং	.
59 Visarga		*h*		ः	ः	ः	ঃ	ঃ	ঃ	

VOWELS.	ORIGINALLY ALPHABETIC			Sanskrit.	Tamil.	Pahlavi.	Persian.	Arabic.	Hebrew.	Chinese.
	Class.	Class.	III Class.							
1 Neutrals	0								—	又
2 Laryngo-palatals	ঽ									
3 labials	ঽ					ا fin.				
4 Gutturals brevis				अ	௮	ا mid	ا	ا	ا	
5 longa	ঽ	(ঽ)		आ	௮	ا	ا	ا	ا	人
6 Palatals brevis				इ	௧				ا	ㄧ
7 longa	ঽ	(ঽ)		ई	௧	ی	ی	ی	ا	一
8 Dentals brevis	ঽ									
9 longa	ঽ									
10 Lingvals brevis	ঽ									
11 longa	ঽ									
12 Labials brevis					ு				ا	
13 longa	ঽ	( )			ூ	ا	ا	ا	ا	人
14 Gutturo-palatals brevis					( )ெ( )					
15 longa	ঽ (ঽ)	( )			( )ை( )	ی			ا	人
16 Diphthongus gutturo-palatalis	ঽ	(ঽ)		ए			ای	ای		人
17 "	ঽ (ঽ)									人
18	ঽ (ঽ)									
19 Gutturo-labials brevis					ெ					
20 longa	ঽ (ঽ)	( )			( )	ا			ا	人
21 Diphthongus gutturo-labialis	ঽ	(ঽ)		ओ	( ) (ঽ)		ا	ا		人
22	ঽ (ঽ)									
23 "	ঽ (ঽ)									
24 Gutturalis fracta										
25 Palatalis fracta										
26 Labialis fracta	ঽ									人
27 Gutturo-labialis fracta										